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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE

NO. XXVII.

THE PILLAR OF CLOUD AND OF FIRE.

A cloudy pillar by day, a luminous column by night,—what sublime images of the divine Presence are these! Jehovah has now delivered his people from Egyptian bondage, the miserable bondage of 430 years. That immense multitude, six hundred thousand men, besides women and children,—perhaps 1,500,000 souls,—these you perceive wandering in the desert, the wilderness of Shur, Sin, Sinia and Paran,—feeble and faint. Thus conducting them by night and by day, the Most High compares them sick children, weak and irresolute in their first attempts to go alone. With the beautiful tenderness of a father, he represents himself as teaching them to walk; sometimes with his hand giving confidence and strength to their footsteps, sometimes taking them up in his arms, and sometimes to encourage them, as parents encourage their children, drawing them with human cords, with bands of love. He invigorates their feebleness. He restores them to health. His cloudy column by day, his luminous column by night, moves before them,—an assurance of his presence and protection.

My readers, what should you suppose the natural consequences of such paternal tenderness as this? If I may trust the impulses of my own heart, I think you must all judge these to be the natural consequences: That a people so favored, remembered their almighty Deliverer; that they cherished unceasing gratitude for his fatherly interposition and love; that they not only felt the warmest attachment to him, and reposed unreserved confidence in his wisdom, goodness, and power, but discovered in action the faith, the affection, the loyalty of children.

A more natural conclusion you could not possibly form; but, alas, both in regard to the Israelites redeemed from Egypt, and in regard to Christian countries, redeemed from heathenism, you could not imagine a course of conduct more opposed to fact; you could not bestow commendation more unmerited. What spirit did that heaven-protected nation exemplify—those fifteen hundred thousand souls, rescued from bondage and oppression, cherished in the wilderness by miraculous aid, and conducted toward the promised land,—a land flowing with milk and honey? Receive answer from the mouth of Him who loved them: When I called, said Jehovah, then they departed from me; they sacrificed to Baals; they burned incense to graven images; and Him who healed them, they refused to acknowledge. Gently I raised the yoke of tyranny from their neck. I tenderly inclined to them. I conducted them forty years in the wilderness. But for their ingratitude and rebellion, they shall return to the land of Egypt; and the Assyrian shall be their king, because they have refused to return unto me. The sword shall fall grievously on their cities; it shall consume and devour.

Such was the divine favor, bestowed on the chosen people; such their most ungrateful return; and such the fate they so eminently deserved.

My readers, has not your Heavenly Father been equally kind, even more gracious to you? Are not your unthankfulness and disobedience equally conspicuous? And have you reason to anticipate a milder doom? Pause and consider.

1. Take a survey of your deliverance: look back for a moment to the circumstances of your Saxon ancestors, your heathen origin: contemplate your moral redemption from worse than Egyptian gloom, privation and despair. The forefathers of the pilgrims, from whom you glory in being descended, were gentiles: they belonged to these nations, which in the scripture sense of the word were lost,—were perishing for want of knowledge; they were involved in the mist of heathenism and superstition: they were given up to idolatry and inhuman rites. To seek and to save them, a more powerful deliverer than Moses was commissioned. He who came to visit and deliver, to pity, pardon, and emancipate them, was Jesus Christ, the Son of God; and he lifted up to their delighted vision the pillar of eternal life.

Again: For the Israelites, rescued from the iron despotism of Egypt; for your pilgrim forefathers, fleeing from the oppressive exactions of England; God spread a table in the wilderness. For you in like manner, in a free and flourishing country, he has opened the heavens and imparted the manna of divine love,—the food of angels. By the voice of his Son he proclaims: Come to the enjoyment of my religion. Come to the participation of the gospel,—its faith, practice, and promises. Behold, all is prepared. Alas, what miserable excuses do you see the many of all communities make! what excuses, my readers, do you find yourselves making from year to year! And to whom do you make them? You make them to God and your own souls.

Is this a correct representation? Does the pillar of fire and cloud arise before you? Do you disregard its direction? The messages, communicated by the Eternal and delivered by the Messiah,—do they produce no influence upon your hearts and lives? If so, you remain in the state of servitude in which they found you. Would you inquire the reason? I answer: Because this is the grand truth of the gospel: All men are responsible for privileges enjoyed. The Supreme Being makes a proclamation of freedom to the enslaved; but of what advantage is this proclamation, if you choose to linger in the land of slavery? If disregarded, pillars of cloud and fire innumerable, could be of no service. If God has instructed you to walk in the way of revelation, you must regard his instruction. If, instead of pillars of cloud and fire, he has poured the light of immortality upon the pathway before you, you must move forward in its splendor. If he has supported you in his arms, you must discover your gratitude by using the vigor he gives. If he has even drawn you with the cords of a father, with the bands of love, you must be influenced by the sweet attraction. If he has provided means to heal the inveterate maladies of the soul, you must bid them welcome. Do you, my readers, still disregard this paternal goodness of his? It is your blindness and ingratitude. You wander darkling amid the blaze of day: you are, destitute amid the overflowing of favor, knowledge, and opportunity.

2. The Lord goes before you to give you light. He is invisible, indeed; but his presence is not for that reason the less real. Neither a pillar of cloud by day, nor a pillar of fire by night, could form a more perfect manifestation than you enjoy:—I mean in reason, revelation, the world of nature, and the dispensations of providence. He is employing means to attract you to himself. There are many methods of inducing you to embrace his overtures, which he is pleased to adopt. Listen to a few of them: His sacred oracles, whenever you give them a heartfelt hearing, breathe into your soul the sweet tones of promise, and the awful denunciations of sin. Do you listen to their voice of inspiration?

The ministers of the gospel, in discharging the duties of their office, repeat and impress the same voice of welcome, the same voice of warning and judgment. With human cords, with bands of love, would they draw you. Are you thus drawn to your Almighty Friend.

The spirit of God speaks to your souls in the morning light, when it enters your apartment; in the broad sunshine of noon; in the sweet approach of evening; in the darkness of midnight; at home and abroad; in the fields, in the forest, by the fall of waters, along the margin of rivers, on the ocean, and in the sanctuary. This spirit whispers peace to the servant of God, but proclaims condemnation to the servant of sin. It addresses itself to your highest hopes, to your tenderest affections, and would persuade you to escape from ruin and death: at the same time it withers the hopes of the habitual sinner, and discloses the melancholy doom awaiting him. Do you regard this mysterious voice, as if it came from a pillar of cloud or of fire?

The death of children and parents, of sisters and brothers, of husbands and wives, the dissolution of other ties of the most endearing nature;—these likewise speak to the soul with a most powerful importunity,—an eloquence you would term in regard to others irresistible. They bid you arise, accept the seal of eternal life; and, while you remember that this is not your rest, your home, your abiding city,—to move calmly forward in your walk toward a heavenly city, an immortal mansion, an everlasting rest, an eternal home. Your own sickness, your feeble frame, your fluttering pulse, have also a voice. They inform you with no equivocal accent, that you are going away, never to return. The grave calls, and the invisible state is unfolding.

Will you wait, my readers, for such awful admonishers? Ah, delay not. Give to God the freshness of your years, the vigor of your manhood, the unimpaired energy of body and mind. With the mighty energy of the human soul, and with the promised aid of omnipotence, strive to secure the hope set before you; that anchor of the soul, unfailing as the bands of heavenly love, and immoveable as the Rock of Ages.

Have you wandered in the wilderness of life,—and are you still wandering without light or guidance? Behold, the Lord goes before you, as surely as he went before the Israelites. There are still the pillars of faith, and hope, and love, to illuminate and to lead; and from these columns of vapor and of fire comes the the voice of the Almighty: 'Look unto me, and be ye saved, all the ends of the earth; for I am God the Creator of the universe, the source of light and strength and sufficiency.'

Comply with the commands of him, who is waiting to become your master and exemplar. If you are sensible of the healing efficacy of his doctrine, receive it. Be drawn by the human cords of his life and example; and never cease to remember, that his bands of death were bands of love to you. Will you then,—I ask every individual, who wishes to have hope in the Savior,—will you become his faithful follower? Will you believe or confide in his word? Will you welcome his holy ordinances to your soul? Will you perform his life-long work of Christian duty, and Christian improvement? Blessed, thrice blessed, are the fruits of such wisdom! They are the recompenses of his kingdom of righteousness,—even peace on earth and glory in heaven.

My readers, *is it well with you?* Are you drawn to God by the pillars of his presence, that every where rise before you? Many of you have felt, I trust, the sweet attraction of divine influence. Many of you have experienced, I hope, the drawing of the Father of your spirits as a human sympathy. The chords of your heart have been touched by an invisible hand, and the vibration has seemed to be the music of heaven. I do not hesitate to say more,—you have been influenced by the tones. The mysterious ties,—the bands of love,—connecting the created with the uncreated, you have felt around your soul,—O how sweetly intwined! and how sweetly drawing you home! The sun of righteousness you have seen rising upon the world. How healing and heavenly his beam! You have felt his warmth in the innermost recesses of your being. These are the influences of the spirit of God. Be awake more and more to their power; welcome these holy impulses, these breathings of peace, and adore the grace that sends them. Let them not be imparted in vain. Receive them as the foretaste of salvation, the hope, the promise, the assurance of immortal life.

But there is evil in the world, remember, as well as good,—the penalty of sin as well as the recompense of obedience. Remember the doom of the Israelites, proclaimed by the prophet. The Almighty revealed to them the pathway of wisdom; and he has revealed it to you, covered with even a more glorious splendor. Yes, upon your hills a lustre more golden is sleeping.—The Almighty taught the Israelites to walk in that path: he has sent a divine conductor to you, who is himself the true and living way. The Almighty supported the Israelites in his arms: he has supported and is still supporting you; while his messenger would feed you as a shepherd, would gather you as lambs in his arm, and carry you in his bosom.—The Almighty drew the Israelites to him with tender inducements, with affectionate obligations of the heart. By inducements still more tender, by obligations of the heart still more affectionate and persuasive, is he year after year wooing you to himself.

And what shall be the influence of these kindnesses of God? Let the manifestation of his presence, every where visible, like his pillar of cloud and of fire to the Israelites, guide, direct, and draw the soul to the LAND OF PROMISE beyond the flood.

FOR THE REGISTER AND OBSERVER.

JORDAN AND CEDAR OF LEBANON.

Jordan. The summer heats have dried up my stream; shrunk are my fountains, the Jor and the Dan. I can yet afford a draught to the stork and the turtle-dove, still slake the thirst of the ongar and the leopard, the goat, and the restless gazelle, but I send up now from my narrowed channel, few silent, beneficent clouds to water my beloved Judea, to swell the grain, to mature the olive, the date, the orange, the pomegranate, and the grape, the sweet fruits of Bethshan; to feed the myrtle, the rose, the lily, the primrose and the amaryllis; to cherish the sacred cedars of Lebanon.

Cedar of Lebanon. Thanks, father Jordan, most honored of streams, for kind remembrance! May fulness soon return to your waters! May your swelling might soon force the wild beasts from your dry bed! May cloud after cloud ever ascend from your gracious bosom, to bedew thousands of the thirsty children of earth! If six men, in a ring can scarce embrace my trunk, with their extended arms, and my boughs are each equal to a great tree, I owe it much to you. Ages before you were known by the wondrous miracle of your divided waters, our race enjoyed your favors; before the embalmed remains of the wandering Jacob were borne across your stream, to the place of his rest, the cave of Machpelah, where lay his grandfather Abraham; borne in such state as became the father of a great king's favorite and a nation's benefactor, accompanied by his own famed race, with a retinue of Egyptian sages and courtier's chariots and horses, where this same Jacob years before had passed to Mesopotamia a fearful, solitary exile, with his staff; even before the herdsman Lot chose the fatal plain, which, then rendered by you a smiling valley, is now the still, desolate Salt Sea.

Jordan. I could remember that miracle, without the aid of the monumental stones set up by Joshua, necessary to denote the scene to the fleeting generations of men, where my waters, then swollen from the melted snows of your Lebanon, paused in their foaming course, and forbore to touch the garments of the priests, who bore across my bared pebbles the sacred depository of those holy tablets, the record of man's duties; duties which lift him above creatures of instinct. Many of the Hebrew caravan had been born during the involved wanderings of the nation, in the Arabian desert, but the rest were no less the children of the wilderness; there, not in Egyptian bondage, were these pilgrims formed. Save two heroes whom circumstances could not corrupt, none who had breathed the sultry air of Egypt, except in extreme youth, crossed my bed; the bones of the timorous, servile fathers lay in the desert. The sacred remains of Joseph, who had now been dead hundreds of years, accompanied the train. I could have wished to see Moses and Aaron, but how I gazed from my crystal throne on that divinely taught nation of shepherds and herdsmen, that, fearing the return of my torrent, hastened in silent awe across my bed, dry from the ark to the Dead Sea. When the last foot had stepped up my western bank, my aggregated waters rushed to their bed, eager to touch the consecrated passage. It belonged to you, incorruptible cedars, to form afterwards a permanent shelter for this holy ark, by which was placed the gracious memorial of Jehvoah's beneficence, the miraculous bread, that strowed the desert, and the almond-rod of Aaron with its supernatural vegetation.

Cedar of Lebanon. Yes, our fragrance has mingled with the sacred incense, the perfumes collected for the temple service, from this land of odors. We have been sculptured into the graceful palm, the lovely almond-bud and blossom, the holy cherubim, to adorn the temple. The gold, with which we were covered, gleamed in the divine splendor, which filled the temple, and cedar domes have resounded with the sublime aspirations of Solomon, and the holy hymns of David. Though David, impatient of dwelling in a house of cedar, while the ark abode as in the desert, in a tent, was forbidden to lay his warrior hands on the religious pile, yet his immortal songs filled its courts with celestial sounds. Correspondent with the peaceful character of the royal architect, the glorious fabric rose without noise, shaped afar off by foreigners, who perhaps first wondered at a religion without an embodied Deity, and then, perhaps embraced it.

Jordan. To be wrought by the spotless hands of the youthful Solomon was worthy of the native seat of the cedars, the pure snows of the mountain, never stained with blood. My waters have not escaped the cruel tint. Would they had never reflected aught but the graceful willows, the bending reeds, the oleanders and other bright flowers and shrubs I cherish on my banks; garlands of convolvulus, and numerous other blooming wreaths; but alas, angry features have glared from my depths, and the gleam of the helmet, spear and shield from my bosom. Human breasts have been stirred in my sight, by tumults, such as never agitated mine in the whirlwind, or the inundation. The vulture, the raven, the hyena, the wolf, and the jackal have come round the lifeless bodies of ten thousand Moabites, left on my banks, the field of battle, by the Israelites, who rose against an eighteen years servitude to Eglon. And that was a day of wrath, when the heroic Gideon with three hundred men, refreshed by my waters, pursued after the jewelled Midianites, numerous as grasshoppers and mounted on camels; a race who had oppressed his country seven years, destroying the crops, leaving man and beast to die of famine, forcing the inhabitants to thresh in fearful secrecy the hidden treasure of wheat, and conceal themselves in caves. Their kings fell; their purple robes and golden jewels, and the costly collars of their camel's necks became a prey. These scenes I bore; oppression was ended; days of quiet purchased; but I have witnessed civil war, that most frightful form of discord! Two thousand Ephraimites, known, not like strangers by difference of attire or complexion, but by such a peculiarity of dialect as often exists in one national family, seeking to fly across my waters, fell on my banks, by the hands of their countrymen. I remember, when Abner during the long wars which embittered the early years of David's reign, crossed my waters by night on his return to his own court, after his pathetic expostulations with Joab—'Shall the sword devour forever?—How long shall it be, before thou bid the people return from following their brethren?' He anticipated then, perhaps, the bloody revenge of Joab for his fallen brother. Sad at heart was he, not as when young and sanguine at the court of Saul, he brought the young hero who had killed Goliah to the presence of his master. Ah! I have witnessed grievous scenes, but none like civil war.

Cedar of Lebanon. I sympathize with you. I love peace. Not that Solomon gave Hiram stores of wheat, and oil, and numerous cities for cedars; not that the wisest of kings told our history, and built that cedrine palace which was named the 'house of the forest of Lebanon;' not that he adorned the streets of the famed Jerusalem, with fabrics of the same wood; not that this fairest of the children of men, was compared by his Egyptian bride to a cedar; not that chests of our wood, perfumed the splendid bazaars of Tyre in the days of her grandeur, and were depositories of the costly apparel of princes; garments stained with Syrian purple, and decked with curious embroidery; not that we have been hewn into masts, to support the embroidered sails of Tyrian ships, ships adorned with benches of ivory; not that we have been the theme of prophets, distinguished as the precious commodity of which hostile strangers made a prey, or perhaps in wanton malice consumed with fire to deprive the natives of a treasure; not that the splendid capital of the fair Assyrian land, to whose grandeur we contributed, is compared to a tall cedar, with its long spreading branches, embracing a multitude of wild beasts in its broad shadow, resounding with the various song of birds, and nourished by abundant moisture; not that Zechariah styled the glorious temple—Lebanon, because of its cedars, in his dirge over desolated Jerusalem;—but in this I rejoice, that hands unstained with blood were appointed to shape us into the holy fabric; because in the glowing prophetic vision of the universal smile of man and nature, our springing up in the wilderness in blessed companionship with the rose and myrtle, represents the reign of universal peace and innocence.

Jordan. You love also to be compared to a righteous man, rather than to a great king, or a prosperous nation?

Cedar of Lebanon. Yes, such a gratification consoles me a little, for the shame that cedars have been framed into idols, that temples of false deities have owed their being to us.

Jordan. Think no more of it; it cannot happen again. There are no idolaters on your mountains now. Congratulate yourself too, that your lofty abode, hardly accessible, saves you from the painful scenes I have witnessed. I shall never forget that gloomy night, after the great victory of the Philistines, when Saul and three of his sons fell together on the mountains of Gilboa. The cities were deserted; my valley filled with fugitives. That night the valiant men of Jabesh Gilead stole across my stream on a loyal, grateful errand. In darkness, they approached the wall of Bethshan, for they had heard of the barbarity of the Philistines; there, they found the headless body of Saul without his armor; that was suspended for a trophy, together with his head in the temple of the enemy. There were also the bodies of the noble Jonathan, and his brave brothers. The foe might be watching; the faithful band did not stop to dwell in silent emotion, on this mournful sight; in mute haste they bore off the stately trunk of their uncrowned monarch—those inanimate limbs, once of lion strength, whose career had been swifter than the wings of the eagle—and placed the honored remains with those of the kindred dead in the boat, which waited in my stream. They conveyed the sorrowful burden, cold and stiff, to that free home, Saul had preserved to them from the rule and mutilation, with which they were threatened by the barbarous Nahash. The endeared monarch pierced with many arrow-wounds, and by one mortal gash, they laid reverently with his sons on the funeral pyre, and burying the precious bones beneath a tree, devoted seven days to the mournful celebration.

When his heroic successor, years after this, had grown old in the pride and ease of power, a yet more melancholy train passed over my waters. A royal father fled from a false son. David's painful wanderings and marvellous escapes ended not with the life of the jealous Saul; he had been hunted to my waters before, to the mountain of goats, Engedi, but not by a kinsman, not by a son, not by the fair Absalom. Again, perhaps, as he might in the days of his youth, when pursued by Saul, he thought with regret of the shepherd's crook and scrip. Too perturbed to gaze with his poetical eye, on the lovely morning scene, perhaps reproaching nature for smiling, while he wept, the agonized father fled hastily to my eastern bank. Absalom pursued him, but never to return; and the miserable father victor brought back a more embittered heart than he carried, a life he fled to save, but now would gladly lay down, for the pitied, forgiven dead. But his heart was tender, and he still thought of others. I witnessed his parting with the generous, opulent, venerable Barzillai. I heard his gracious words as each went his several way.

Cedar of Lebanon. How affecting must have been the first meeting after this, between David and his friend Nathan! Nathan, that faithful friend, whose reproofs were no less an expression of love, than his approvals and words of consolation.

Jordan. Yes and the reproving message sent by Nathan to David was a sublimer expression of divine love than the message done by Samuel, who poured upon the head of the shepherd boy, the royal oil; but how can I even compare them? how can I compare kingly greatness with moral perfection? the external with the internal? the finite, with the infinite? Such guardians as Nathan were bestowed on other Hebrew kings; such guiding pillars of fire. My waters once were divided for a nation, but the prodigy was repeated for one man, that heroic seer, Elijah. I saw him ascend the clouds in his lucid car, and again, my waters smitten by the dropped mantle of the rapt prophet, parted hither and thither, for the disciple who had poured water on the hands of his beatified master. Elisha sent to me, to be cured of his leprosy, Naaman, the general of the king of Syria, who had boasted that the rivers of the proud Damascus were better than all the waters of Israel. After seven ablutions, he issued from my stream with a smooth and healthy skin, love for the prophet and reverence for the God of the Hebrews; the very ground on which he stepped in the joy and gratitude of renewed health, seemed to him hallowed. He asked of the prophet such a burden of Jewish earth, as two mules could bear, and departed from the prophet's door, wondering with his train on the disinterestedness of Elisha, who refused the gold and silver, and the rich apparel, he had brought to reward his cure. After this, Elisha with the school of the prophets, assembled to rear a fabric on my banks, for their residence, of the trees which overhang my stream. There the gracious seer caused the borrowed axe to swim for the honest, lamenting loser. But in after times mightier steps trod my valley, than those of Elijah or Elisha. The honey was gathered from the thousand flowers on my banks; the raiment of camels-hair from the camels, that drank at my stream, which fed and clothed the great harbinger. Armies have trampled my borders, but now peaceful crowds, from cities and solitary places, swarmed on my banks, not animated with ferocious hopes of booty and conquest, seeking the lives of others, or to save their own from a pursuing enemy. They came to learn their duty. To the multitude, John taught charity, to the taxgatherer equity, to the soldier gentleness, truth, and justice; to the ostentatious Pharisee to forget his illustrious pedigree, in the pursuit of goodness. My crystal waves became the honored emblem of that purity of the soul, John inculcated. He was the dawn of the celestial day, which shone forth when the descending dove was imaged on my waters, forever hallowed from that hour, and a heavenly voice stole over my surface.

THE INCREASE OF LUXURY.

Extract from a Sermon preached by Rev. Wm. Ware on the Sunday succeeding the Great Fire at New York.

When I speak of the increase of luxury, I do but repeat what I hear every day, on every side, and from the lips of those, too, who have better opportunities than I possess of knowing the truth. I see enough, however, to know that what I hear is not lightly or ignorantly asserted. He must, indeed, be blind, who cannot, himself, see what is every where spread out before him, and which no pains is taken to conceal, but the contrary; and must possess, too, very little power of reflection and inference, if, in any comparison which is instituted between our own and foreign lands, he does not also perceive that we are fast outstripping other, and older, and richer nations, in the race of an extravagant and ostentatious display of wealth. I confess I look with grief and alarm upon the rapid strides of luxury throughout our land, and the decay of former simple habits. Our own city is, in this respect, hardly the same place it was only fourteen years ago. In that brief period, the outward aspect of it, and the inward, how changed! What then was comely or beautiful is now little better than deformity. What is now but a competence was then riches. What is now thought but moderate and reasonable in expenditure was then an extravagance. And what is now described as the extremest reach of fashionable excess was then unknown, undreamed of. It is not only ourselves who are struck with this: not only a few, and those, as it may be thought, too severe censors of the manners as they rise and change, but it is, if I err not, the nearly uniform language of travellers also, of our friends who visit foreign climes, and of strangers from abroad, who come over here to observe and report upon our forms of government and of life. They unite in the opinion that in no part of the world were they have been, have they found the rage of competition in the expenditure of wealth to run so high as in our American cities. 'I have,' says a traveller abroad, 'I have seen in no part of Europe such extravagance as in New York, no where such a universal rage for following the fashion. Am I wrong,' he adds, 'in supposing that the evil will at length cure itself, and that people of sense, aware of the real purposes and true enjoyment of life, will at length cease to countenance such follies?' Do you not, my brethren, acknowledge here the existence of a real evil? and from its increase in the ratio of the past, do you not apprehend serious dangers to the morals and manners of the city at least, if not to the Republic itself? If the true direction of wealth shall continue to be thought that in which it shall bring the largest and quickest returns of luxury, in all the thousand forms which it assumes, in a large capital like this, I should for myself be able to see little but moral and civil ruin in any prospect which the future could hold out. Has not such been the universal consequence of the sudden growth and great accumulation of wealth? What institutions have had strength to stand before it? The morals of what people has it not corrupted? To whom has it not proved a temptation to selfish indulgence and vice, which no power of our nature has been strong enough to withstand? All this is the familiar lesson of history. We read it in the fates of kingdoms and commonwealths which have preceded us. Rome was conquered and destroyed, not by the Barbarians, but by her vices and luxuries. Shall the experience of the past be of no avail to us? Shall moral and civic ruin have overwhelmed former states in vain? Must we for ever be children, and never learn but from our own sufferings? Are we never to be so wise as to reason upon the conduct and the fates of older nations, and thence deduce rules for the safe government of ourselves? Shall we please ourselves with the delusion that we are differently situated from them, and can bear up under a prosperity which brought ruin to them? What right have we to think so? What is human nature now that it was not then? What weakness lay among its foundations then, that is not there now? And as for our religion—as if that were to prove here an all-saving principle—as if that were to come in to our rescue—alas, how can we think so? How can we think that the religion, whose precepts we see in other directions so flagrantly set at defiance, in spite of whose authority so many vices live and thrive, is to work any moral miracle in this direction, and infuse a power to hold ourselves firm and erect in this overwhelming flood of prosperous fortune? It cannot be. Our religion and our religious institutions, cannot save us from the certain ruin which prosperity and riches will bring along with them, if we think it a lawful and harmless appropriation of wealth to consecrate it to the service of luxury and display. Unless we are prepared to change our habits, to take for our guidance the examples of those who have lived before us, and seek our happiness in some higher source than sensual selfish indulgence—nothing can save us. It is seeing the evil—acknowledging it to be an evil—and then laying the axe at the root of the tree in acts of systematic self-denial—it is this only that can work our cure. For when religion and great vices have long subsisted together, religion has lost its power. It may even be resorted too, to defend them on the ground that they have from the first subsisted together! As we see to be actually done in the argument for slavery. It is calm reflection and careful consideration; it is looking deeply and anxiously into the subject, unswayed by passion or prejudice, that is above every thing else essential to a just judgment, and right action.

I know it is said that luxury is in fact beneficial to a state, being but one mode of distributing the wealth of the rich throughout the industrious and laboring classes. This may be a sound argument in political economy, but it is not in morals. It is better, indeed, that money should be so expended, than that it should be buried in vaults, or kept fast locked in the miser's chest. But admitting that the disbursement of the immense sums which are here annually expended, in one form or another of luxury, does very much for industry, for the trades, for the arts, even for poor, I fear it inflicts, at the same time, an injury in another and higher quarter, more than enough to counterbalance all this good, whatever it may be. That luxury is purchased, methinks, at a somewhat too high price, which though it may have given bread to the poor, has brought the worst ruin upon those to whose gratification it has ministered—has, in a word, demoralized society in its highest quarters, whence evil naturally flows downwards and deluges all. Can any worse evil overtake a city or state, than when they who hold its wealth and its power, and stand up in its seats of honor, subjects of universal observation, and natural imitation, use their wealth only or chiefly for purposes of a vain ostentation, or of loose and corrupting indulgence?

It is obvious to all, how high a place in our social state is filled by the rich; in our city by its merchants. They should feel the moral responsibility as well as social dignity of the place they fill; they should feel what the least observation shows to be so true, how vast the influence is which they exert upon the manners of the people. By them what we call society is created: and from them takes its character and form; from them outwards and downwards their example spreads and reigns with an all-controlling sway. In a sermon before the king and nobility of France, Massillon says, 'Princes and Nobles seem born to influence others. The very elevation which lifts them up a spectacle to the world, offers them at the same time as models; and their manners, whatever they may be, soon form the manners of the people; their way of life is reflected back again in that of the public.' The merchants of our cities are the 'Nobles and Princes' of the country. I speak only what you know. It is the simple truth. Was there ever a more real nobility than of old, that untitled one of Florence and Genoa? In what respects do you differ? How applicable to you then the truth, and a solemn truth it is, of the great French preacher. The very circumstance of your elevation is that which proposes you, more than others, as examples to a great people. The customs which you introduce will spread. The follies which you sanction will be repeated. The prodigality with which you lavish vast sums in useless or pernicious luxury will be imitated by others; and by many to whom the weak ambition of resembling you will bring ruin. The city, at least, will be precisely what you make it. What it is now you have made it. And you have only to remember what you have yourselves seen—many of you certainly—in your journeyings through our interior towns and cities, to know that as the lightning shines from the one part of heaven to the other, so the fashions, the follies, the vices of the metropolis shoot to the farthest extremities of the state. How full of responsibility, I repeat, as of influence and power, is the

place which you fill. It is confessedly your wealth which hollows out these long canals, and lays these endless lines of iron road, binding together the distant parts of an immense empire, and bringing to your capitals on the sea-board all its various produce. It is from you comes the very life-blood of all our literary, charitable, and religious institutions. They are your offspring. Can it be then that in all social and moral relations, you should not act upon the community in a manner, and to an extent, corresponding to this visible and acknowledged power in other directions?'

[From the Religious Herald.]

THE WELSH BAPTISTS.

Many interesting anecdotes are related by Mr Davis, of the Welsh ministers, some of which I shall now transcribe.

'It is said that Morgan Lloyd was in the habit of riding a very good horse. Once meeting with two gentlemen—one a lawyer, the other a justice of the peace—the magistrate said, Why do you ride such a good horse, Sir? —Why dont you ride an ass like your Master?' 'His Majesty has converted so many asses to justices, that an ass cannot be found for money,' was the reply. 'Well done' said the lawyer, 'but I find that his Majesty cannot teach them so much wit, as to mind their own business and let other people alone.'

Morgan Jones began to preach about 1646, and was highly respected in that character. 'Dr Calamy calls him a good ploughman. He was certainly a very good linguist, and whatever might have been Dr C's motive in informing us, that he was a good ploughman, it was a recommendation to his character; and many good Baptist preachers in Wales, to this day, can manage the plough very well, and can truly say, that they have experienced as much of the presence of God, when their hands were lawfully employed about the things of this world, as any where else. And the writer of this, is far from being ashamed to place himself among them; so far, indeed, that he deems it a very great honor.—He would prefer G. P. (good ploughman,) added to his name, to D. D. (Doctor of Divinity.)

One of the ejected ministers of Wales, went to England, and hired himself as a shepherd to a nobleman in that country. One day the nobleman's wife was very ill, and he sent for the officiating clergyman of the parish, to come and pray for her. The clergyman being a great sportsman, told the messenger that he would comply with the request, after his return from hunting. The nobleman hearing this, became very uneasy in his mind, and thought it very strange, that a professed minister of the gospel, should prefer hunting to praying. A domestic told him that the shepherd could pray very well; that he went out every night to pray in a certain private place; and that he had watched him, and heard him praying frequently. The shepherd was immediately sent for, and prayed so powerfully, that the nobleman's heart was melted. He urged the poor man to recite his whole history, and he reluctantly complied. 'Well, then,' said the nobleman, 'you shall henceforth be a shepherd of men.' He built him a meeting-house, attended his ministry, and never again troubled the sportsman.

In the time of persecution when the followers of the Lamb were holding their meetings in secret places for fear of being discovered by the wolves, they were under the necessity of making as little noise as they could, and consequently never had any singing. They became so habituated to this custom, that they would not suffer it to be introduced among them for many years after liberty of conscience was enjoyed, and it was with some difficulty that it was at all admitted into the Dolau church. When it is recollected that the original constituents of the first Baptist Church of Pennsylvania were formerly members of Dolau, and that they left Wales in the time of persecution, the citizens of the Western World will cease to wonder that there has been a dispute in the church of Pencpeck about singing psalms.

Vavasor Powel, hearing of a poor man who was in the habit of working on Sunday, went to him and asked him why he did not keep holy the Sabbath day. 'It it as much as I can do to support my family while I work seven days in the week,' was the reply. Mr Powel inquired if he would come to meeting for a sum equal to his daily wages. He said he would. For a considerable time the man was as good as his word, and was paid regularly. After a while Mr Powel was indebted to him for two or three Sundays, and offering him the money, he refused to take it, saying, 'I can now depend on God. I find he can bless the labor of six days and make it equal to that of seven. I hope that I shall be enabled henceforth to keep the commandments of God from a principle of love.'

[From the N. Y. American.]

MR EDITOR,—Observing that you have published certain facts, relative to slavery in the District of Columbia, I take the liberty to furnish you with a few more.

In March, 1816, the House of Representatives, on motion of Mr John Randolph, passed the following resolution, viz: 'Resolved, That a committee be appointed to inquire into the existence of an inhuman and illegal traffic of Slaves, carried on, in and through the District of Columbia, and to report whether any and what measures are necessary for putting a stop to the same' By a subsequent resolution, the committee were authorised to send for persons and papers. I am ignorant whether any report was made by this committee; but we all know, that this same 'inhuman and illegal traffic in slaves,' is now expressly licensed by the City of Washington, under the sanction of Congress —In 1828, a petition was presented to Congress, against this traffic, signed by eleven hundred inhabitants of the District. In this petition, the traffic is thus described:

'While the laws of the United States denounce the foreign Slave trade as piracy, and punish with death those who are found engaged in its perpetration, there exists in this District, the Seat of the National Government, a domestic slave trade, scarcely less disgraceful in its character, and even more demoralising in its influence. These people are, without their consent, torn from their homes; husband and wife are frequently separated and sold into distant parts; children are taken from their parents, without regard to the ties of nature, and the most endearing bonds of affection are broken forever.

'Nor is this traffic confined to those who are legally slaves for life. Some who are entitled to freedom, and many who have a limited time to serve, are sold into unconditional Slavery, they are generally carried out of the District before the necessary steps can be taken for their release. We behold these scenes continually taking place amongst us, and lament our inability to prevent them. The people of this District have within themselves no means of legislative redress; and we therefore appeal to your Honorable Body, as the only one vested by the American Constitution with power to relieve us.'

The Grand Jury of Alexandria, drew the following picture of this trade:

'We the Grand Jury for the body of the county of Alexandria, in the District of Columbia, present as a grievance, the practice of persons coming from distant parts of the United States into this District, for the purpose of purchasing Slaves, where they exhibit to our view a scene of wretchedness and degradation, disgraceful to our character as citizens of a free government. True it is, that these dealers in the persons of our fellow men, collect within this District, from various parts, numbers of those victims of Slavery, and lodge them in some place of confinement, until they have completed their number. They are then turned out into our streets, and exposed to view, loaded with chains, as though they had committed some heinous offence against our laws. We consider it a grievance that citizens from distant parts of the United States, should be permitted to come within this District and pursue a traffic fraught with so much misery to a class of beings entitled to our protection by the laws of justice and humanity; and that the interpositition of civil authority cannot be had to prevent parents being wrested from their offspring, and children from their parents, without respect to the ties of nature. We consider these grievances demanding legislative redress.'

Legislative redress it seems is not however to be granted, since the House of Representatives has just resolved, that 'Congress ought not to interfere in any way with Slavery in the District of Columbia.' This opinion has only recently been adopted, and is no doubt owing to the peculiar state of our political parties. On the 9th of January, 1829, the same honorable body passed the following vote, viz: 'Be it resolved that the Committee for the District of Columbia be instructed to take into consideration the laws within the District in respect to Slavery: that they inquire into the Slave trade as it exists and is carried on through the District, and that they report to the House such amendments to the existing laws as shall seem to them to be just.'—Yeas 120, nays 59.

It is loudly asserted in Congress, that any legislation by that body in relation to slavery in the District, or to the internal slave trade, would be a violation of the federal constitution. But Doctors differ. On the 3d December, 1819, a meeting of the citizens of Boston, appointed Daniel Webster, Josiah Quincy, George Blake, and James T. Austin a committee to prepare a memorial to Congress on the subject of the prohibition of slavery in the new States. On the 15th of the same month, these gentlemen made a report under their own signatures. The following are extracts, viz: 'The power of Congress over its own Territories, is by the very terms of the Constitution, unlimited. It may make all 'needful rules and regulations,' which of course includes all such regulations as its own views of policy or expediency shall from time to time dictate.'

'If, therefore, in its judgment it be needful for slavery, it would seem to be as much within the power of legislation as any ordinary act of local policy. Its sovereignty being complete and universal as to the territory, it may exercise over it the most ample jurisdiction in every respect. It possesses in this view all the authority which any state Legislature possesses over its own territory, and if a State Legislature may in its discretion abolish or prohibit slavery within its own limits, in virtue of its general legislative authority, Congress also may exercise the like authority over its own territories.

'Commerce in slaves since 1808, being as much subject to the regulation of Congress as any other commerce, if it should see fit to enact, that no slave should ever be sold from one State to another, it is not perceived how its constitutional right to make such provision could be questioned.'

FOR THE REGISTER AND OBSERVER.

DUTIES OF PROTESTANTS.

The following remarks on the duties of Protestants, are an extract from a Report on 'Catholicism' by a Committee of the Philanthropic Society of Divinity College, Cambridge, and are published by order of the Society.

The duties of Protestants in relation to Popery are perhaps sufficiently implied in the history and present condition of the Roman church. Having already protracted their remarks, your committee will not allow themselves to presume much farther upon the attention of the Society. Yet they cannot but observe that the rapid increase of Romanism in the U. S., the formidable array of means by which this increase is brought about, the mass of unenlightened mind which yet furnishes such abundant material to be wrought upon by the Roman church and which must be wrought upon successfully unless soon enlightened by a purer faith, are all considerations which urge themselves most seriously upon the attention of Protestants. The alarm which is expressed so loudly from certain quarters for the security and prosperity of the republic in coming years, is not after all to be treated as idle and visionary.

Who after stretching his eye over our vast western domain, and sending forward his thoughts for the space of half a century, can doubt that much depends upon the decision of the present hour. Fifty millions of human beings will then possess these states and territories. The living tide will touch the base of the Rocky-mountains. Shall the state send into these remote extremities the life-blood of virtuous and religious principle? From the immense and ever-increasing multitude that is to fill these Western valleys shall there arise the shout of revelry and wickedness or the sound of Christian worship and the Sabbath anthem? Shall Christianity in her most mournful features and disfigured shape be offered to their embrace, or in that benignant aspect with which she is now seen emerging from the gloom of darker ages? We know very well that there are not a few who seem quite indifferent to the question, whether these vast regions shall rejoice in the enjoyment of a pure and exalting faith, or sit down in that shadow of death which the church of Rome for so many centuries has cast over half the nations. But it is a senseless latitudinarianism—not an honorable and manly charity, which deprecates opposition to Popery with the prevailing weapons of truth. 'To tolerate all opinions (says Mr Burke) on the principle that no opinions are of any value, is of pretty small merit.' Doubtless the Catholics have been abused and misrepresented. Such a moral miracle is not now to be looked for, as the fierce encounter of vital principles without enlisting also the feelings and the passions in the warfare. These violations of charity we deplore and condemn. But those who look upon this controversy only in the light of a sectarian skirmish, a mere brandishing of the 'cudgels of polemic theology,' have yet to learn and imbibe the glorious principles of the Reformation. Popery divests man of his holiest attribute—his spiritual freedom. Whoever feels disposed to become its apologist, let him read the decrees, canons and anathemas of the latest council of the church, and smile, or weep, as his humor happens to be, at this exhibition of moral and mental deformity. Surely the follies of our own times are grievous enough without borrowing from other ages. We have no occasion for the superstitions which have teemed in the foggy brains of the monks and ecclesiastics of former centuries. We have no sort of sympathy with those who are willing to stand still and see this load of absurdity imposed upon the minds of American youth. It is binding the living to the carcasses of the dead. Let those youth be educated in the cheerful light of a pure and rational religion, one which gives freedom, health and vigor to the soul—not a superstition which in spite of its modern improvements is still gloomy as night and comfortless as the grave.

The Catholics it is said should be received in a candid and liberal spirit. Of course they should. But it is vain to suppose that such truisms as these can justify an indiscriminate approval of all sorts of doctrine, even those which deprive the human mind of its noblest rights. Popery refuses to admit her votaries to the pure fountains of truth. Her priests hold the Keys of Knowledge. It is for them to say whether the Holy Scriptures even in a corrupt translation shall be a sealed volume to the laity. From her colleges and seminaries she shuts out the influence of the great minds of modern days. The most smiling fields of English literature are forbidden ground. The committee of *The Index* whose list of prohibited books has now swelled to an immense volume have placed under their ban a catalogue of such names as Locke, Milton, Robertson and Young. Such are the works which his Holiness devotes so zealously to the flames.

To the question how is Popery to be counteracted?—the answer plainly is by the diffusion of the principles of pure Christianity—and this by precisely the same means which the Catholics employ with so much success in the dissemination of Romanism. Controversy there will be and must be, but this after all is not the way to enlighten the popular mind. We must reach it by other means. We must educate. We must Christianize. We must remove that anomaly which exists among us, the gross darkness of heathenism, literally enclosed and embosomed in Christendom. The recent disclosures made in a neighboring city, tell us plainly enough what is to be done. We send the bread of life to foreign nations, while thousands famish at our gates. The Protestant must be sent where the Catholic priest hesitates not to enter—into places of ignorance and habitations of woe.

A late writer makes an estimate in which he comes to the conclusion, that of the free white population of the United States, at least *three millions* are in a state of degraded, stupid ignorance, leading to all intents and purposes an animal life—a life of sensation without any valuable reflection or forethought! Into this soil the seeds of papal error are now rapidly casting with the prospect of an abundant harvest. We have scarcely an adequate conception of the extent of that ignorance and depravity which call to us aloud for the exertion of a self-sacrificing philanthropy. Christianity began in the depths of society, but soon found its way to the summit. It now warms and enlightens its high places, but how slow is its progress downward! The sunbeam strikes the tops of the mountains, but the valleys sleep in shade.

CHRISTIAN REGISTER.

BOSTON, MARCH 12, 1836.

AMERICAN COLONIZATION.

In the last number of the *Colonization Herald* is an interesting Report of the Young Men's Colonization Society of Pennsylvania, which appears to be engaged in the cause of their institution with a pure and constant zeal. The account given of the location at Bassa Cove of the first body of emigrants which embarked under the management of the society is, in its beginning, highly favorable. The emigrants were at once employed in various active services for their own comfort and advancement. Besides the personal advantages gained by the colonists from their change of situation, much benefit seemed to await the adjoining native inhabitants from intercourse with the new settlers.

But some of the circumstances which seemed most auspicious proved disastrous. The following anticipations, so far as human foresight could reach, appear to have been justly indulged.

What rendered this picture more peculiarly pleasing, and cause for devout and humble gratitude, is the fact that this display of the benefits of civilized life was achieved on the very spot where a slave factory had long stood, and from whence no less than 500 victims had been shipped during the one month preceding our purchase. An extensive and kindly intercourse promising the happiest results, had been opened with the surrounding tribes; and even the more distant had begun to appreciate so far the blessings following in the train of colonization, as to promise the early extirpation within their respective territories, of that odious traffic in flesh and blood, which has so long afflicted Africa, disgraced Europe, and oppressed America. Our location was admirable adapted, just beyond the territorial limits of the American Colonization Society, and commanding, at the same time, the mouth of the St. John's River, and the only harbour occurring for many miles beyond, to repress that nefarious traffic along a considerable portion of coast.

But the dealers in human flesh were not to be thwarted by a small, peaceful and unprotected colony. The sequel is well known. The cupidity of a neighboring petty chieftain was wrought upon in such a way as to lay waste the colony and massacre a number of its inhabitants. The fearful news of this event, says the Report, 'while it pierced our hearts with anguish, strengthened our previous conviction that the slave-trade could not survive amid the salutary influences exercised by civilized colonies on the surrounding pagan darkness.' Good appears to have sprung from the mournful evil, and 'since Oct. 1834, the various tribes in the vicinity have been so impressed with the superior advantages of agricultural industry and legitimate commerce, that very few if any slaves have been sold there.'

No efforts were neglected by the Young Men's Colonization Society to minister to the relief of the distressed colonists.

We lost no time in ministering to the necessities of our destitute colonists, and chartered the good brig Independence, of 260 tons, which, at a cost of about $10,000, was despatched on the 23d of Nov. last, with ample supplies to meet the exigencies of the case.

It appears from accounts to the 16th Dec, received since the Report of the society was made, that, instead of waiting for the arrival of the Independence, the colonists had gone back from Monrovia, whither they had fled, to Bassa Cove, and were cheerfully employed in building planting &c,

The contrition expressed by Joe Harris for his bloody assault upon the colony is believed to be sincere, and he has given solemn assurances of his desire of peace. Already a friendly intercourse had commenced between the colonists and the offending natives. The following fact is stated in testimony of this:

So strong a desire is manifested for the instruction of their children, that there is now under the care of this society a very promising lad, who was intrusted to us by his father, King Peter Harris. He is making good progress at school; and on being told of his uncle's treachery, expressed his sense of the iniquity of the slave trade, and of his intention to impart to his people a knowledge of the blessings of civilized life—of agriculture and of commerce.

In justice to those who compose the society, we cannot close these remarks without commending the pains which they appear to be taking for securing the temperance, and the general moral and religious improvement, as well as the outward comfort of the colonists; and all this is done at an expense, which, if so directed, might swell the number of the emigrants and give greater present *eclat* to the society. The wiser course is that which has been chosen.

Whatever may be the effects of this system of colonization on slavery in the United States, it is in itself a grand enterprise, and is destined to produce great changes in the world, we trust for good. The experiment has succeeded. The constitution of the colored emigrants is adapted to the climate. Health generally prevails among them, health of the body; and so does the health of the soul, which is promoted by industry, temperance and self-respect, without which the means of religion are unavailing and its influences are unfelt. It is impossible for us to view these colonial enterprises with indifference; and the time may arrive when by means of these shall issue a light coming out of past ages of darkness, and bringing to view much knowledge of the former history as well as of the present condition of people and territories, concerning which we have hitherto learned so little.

SUNDAY SCHOOLS.

We are much pleased with the object of the following circular which has been sent to us for insertion in our Journal, and with the spirit which has dictated the proposal. We cannot doubt that it will be cheerfully complied with, by those whom the invitation is particularly intended to embrace.

TO ALL THOSE WHO ARE INTERESTED IN SABBATH SCHOOLS.

Christian Friends,—Teachers of the Sabbath Schools need sympathy and co-operation. To lay the first foundation stones in that immense edifice—the human character—is a delicate and most responsible work. To give the young mind just views of the beautiful, the divine and the infinite; to bring out and brighten God's image in the soul, and to prepare the heart for the visitations of celestial grace, is a work in which no care can be too laborious, no expense too costly, no self-sacrifice too great. A lively, deep, thrilling concern for the developement of the moral and spiritual powers of their children pervades each Christian parent's heart. Ought not every Christian to feel much of this concern for all the rising race about him?

Without dwelling on this topic now, I have thought that all who feel interested in Sabbath Schools might come together on the evening of the next FAST DAY, for the friendly consultation of *the best modes* to be adopted in conveying religious instruction to the young. I wish we could have a general gathering of all the Clergymen and Sabbath School Teachers from this and the neighboring towns. What a delighful sight to see Methodists, Baptists, Congregationalists, Episcopalians, Universalists, &c. all joined in amicable deliberation upon this holy and engrossing subject! Each society presenting an expose of its particular mode, we should be able to adopt the best among all, or compound new modes better than any school has now. The modes and rules adopted in Europe and the new plans lately tried in two schools of our metropolis; the books for teaching, and those for libraries; the teachers' meetings, &c. &c., all these would afford topics for observation. Let us, then, meet and lend each other a helping hand in this high and momentous work. And that this proposition may be definite, I would hereby invite all the Clergymen, Teachers of Sabbath Schools, and those interested in this subject, of every religious denomination, to meet at 6 o'clock, P. M. on FAST DAY, at the Meeting House of the Third Parish, in Hingham, for the above-named friendly consultation. If any better time or more convenient place can be suggested, I will cheerfully accord. I name these only because I can name no others.

Earnestly desiring such a meeting, I am, christian friends, your well-wisher and would be your fellow laborer.

CHARLES BROOKS.

Hingham, February 26, 1836.

In some former numbers of the Register we gave our views concerning the practicability of *Christian Union*, according to a plan projected by a Bishop of the Episcopal Church; a plan grounded on unity in outward form of offices, discipline and worship. Our readers must have perceived that we had neither faith nor hope in regard to such a Union. But there can be a union, there is to some extent a union and harmonious co-operation among different sects in furthering the great purposes of Christianity, as a religion of charity and adapted to the moral character and condition of mankind. Such a union, on wide and common principles, is alike practicable and useful. It binds together by the bonds of sympathy and love the disciples of a common Master, who, under other circumstances, are too apt to think that they show the sincerity of their faith, by the zeal they display in the cause of their own sect, as able and constant partisans.

We can see no objection to such a conference as is proposed by Mr Brooks; on the contrary it may be productive of good beyond the friendly intercourse for a season of brethren of different denominations, though this of itself is worth enjoying. The conference has regard to the modes of teaching rather than to what is taught. And in this particular no sect will arrogate to itself all wisdom and all knowledge. We hope that the overture made in such a truly Christian spirit will not be disregarded, and that we shall have opportunity to record results from the meeting which shall be valuable to our readers as members of the Church universal, the head of which is Christ.

MR WEBSTER AND THE CONSTITUTION.

Mr Webster's reputation as a statesman and defender of the Constitution is so generally extolled, and is so readily admitted even by his adversaries, that no imputation of want of patriotism or of a disposition to resort to a narrow policy for party purposes, can attach to him in the opinion of men of liberal minds. If therefore in the ardor of debate any thing should at any time have escaped him, which is not *literally* defensible, it belongs to every generous citizen to interpret it liberally. We say this because some of his political adversaries have perverted, and some who profess to be his political friends have regretted the strong language he used in debate respecting the appropriation of $3,000,000 for the defence of the country, without such specifications as in the opinion of Mr W. it is the imperious duty of the legislature to affix.

We should not have adverted to this matter, precious as is Mr Webster's political reputation to Massachusetts, were it not for recording the remarks of a Southern Senator, dictated not by political sympathy with Mr W. but by a sense of justice and by common respect for constitutional rights and obligations.

In his speech on the lost Fortification Bill, Mr Webster used these words. 'Are we ready to say that every power, great and small, respecting the military and naval service, shall be vested in the President, without specification of object or purpose, to the entire exclusion of all judgment on the part of Congress? For one, I am not prepared. The honorable member from Ohio, near me, has said that if the enemy had been on our shores, he would not have agreed to this vote. And I say, were the proposition now before us, and the guns of the enemy were battering against the walls of the Capitol, I would not agree to it. The people of this country have an interest, a property, an inheritance, in the Instrument, (that is the Constitution,) against the value of which forty Capitols do not weigh the twentieth part of one poor scruple.'

Mr King, of Georgia, said this sentiment had been condemned; but never by him. It was, in his estimation, a just expression of the value of the Constitution. The Capitol had been destroyed by a foreign enemy once; and might be again; and it cost nothing but money to rebuild it. But if the Constitution were demolished, where were the political journeymen who could recreate that anew from its ruins?

The Washington correspondent of the Daily Advertiser says: 'men of all parties, who view the question without feeling, do justice to the patriotism of Mr Webster in this matter. You may rely upon it that he has come out of the fiery furnace of the long debate on the subject in both Houses, in all the lustre of thrice-purified gold.

GOVERNOR LYNCH.

It is not well to cherish prejudices against names, though we acknowledge, that, when we saw the above name recorded in our newspapers as the true name of the Governor elect of Mississippi, we were not without fears that it was a name of ill omen. But we could not have believed that such sentiments as are extracted below, from his address to the legislature, would ever have proceeded from a Governor of an independent state, who deemed the supremacy of the laws a matter of any consequence. We add only, that such language from a Chief Magistrate ought to be singled out and stamped with reprobation by all editors of papers who would save our free institutions from utter licentiousness and ruin.

[From the National Gazette.]

Governor Lynch of Mississippi, in his late Message to the Legislature of that State, when speaking of the abolitionists, thus gravely alludes to the horrible outrages upon the laws of all civilized society, and social order, which were lately committed at Vicksburg, to the everlasting disgrace of the country:—

'Mississippi has given a *practical* demonstration of feeling on this subject, that may serve as an impressive admonition to offenders; and, however we may regret the occasion, we are constrained to admit, that necessity will sometimes prompt a summary mode of trial and punishment, unknown to the law.'

When our rulers make use of such language in their public documents, who can wonder that *mob law* must sometimes be triumphant?

WEST INDIA EMANCIPATION.

BARBADOES.

We select a few interesting facts respecting the result of the apprenticeship system in Barbadoes. The account is taken from a New York paper in which it is printed from notes carefully prepared from the verbal statements of a merchant recently from that island, whose 'character as a Christian and a man of observation renders his remarks and statements worthy of entire confidence.'

The Island of Barbadoes is one of the most populous portions of the earth. The inhabitants are reckoned to be at least 120,000, on an Island not more than 21 miles long and 12 broad at the extremity. Of these it is estimated that 80,000 were slaves, before the abolition act took effect, August 1, 1834, and 20,000 free people of color. The colonial legislature of Barbadoes did not fully emancipate their slaves, as was done in Bermuda and Antigua, but adopted the apprenticeship system. This system of apprenticeship had been in operation nearly a year and a half, when our informant left the island. Many of the masters are now voluntarily emancipating their apprentices, and such is the progress of this, that it is probable nearly all will be made wholly free before the expiration of the legal appenticeship. Intelligent men now generally admit that it would have been better for the Island if the emancipation had been immediate and unconditional at first.

As to the effects of emancipation upon the public safety, they now laugh at the idea of fear. They are talking of reducing their military force. Ask them if they are not afraid the blacks will rise and cut their masters' throats, and they reply, 'What should they do that for, when they have got all they wanted?' The free blacks are organized into militia.

Many who opposed the abolition of slavery, step by step, to the last, are now in favor of it. They say it has been a good thing for the Island. All their fears in regard to evil consequences have been disappointed.

There is no general complaint of the want of labor. The crops are got in as usual. The blacks will work for pay, on their own day, and extra hours, as readily and as much as ignorant and depraved white people would do when paid for it. They act just as other people would do in similar circumstances. It is a common remark that a negro goes of an errand quicker, and loiters less, now he is paid, than when he was a slave.

Since the abolition act took effect, all efforts for the advancement of the colored population, in knowledge and religion, are greatly increased, all obstacles are removed, and every body is in favor of it, without a dissenting voice. They see their safety in it.—They say, 'We must make them intelligent and moral, for our own safety.' Every teacher and preacher is allowed to have free access to the people, as free as in the free states of America.

The conduct of the negroes is represented to be more civil and affectionate than it was before their emancipation, and the change of feeling on the subject of abolition among the whites is said to be entire; a change which has arisen, not from any moral feeling in regard to slavery, but from observing the beneficial effects of its abolition.

CHRISTIAN EXAMINER.

The number of the Examiner for this month we have read with uncommon pleasure.

The first article is a translation from the German; namely, *Lucke's Recollections of Schleiermacher*. It embraces an important period of German Theology. Schleiermaker belonged to neither extreme in the different schools of theology in that country. The translator, in his valuable preliminary remarks, replies to a question which may be asked respecting the approximation of that celebrated German to either of the two great religious divisions in this country, in a manner that deserves attention:

He occupied a station which has found no representative in our own theological progress. We add, that his views are capable of doing service to both of the leading schools in this country. If in no other respect, he may inspire us all with a feeling of the importance of connecting philosophy and theology in the most intimate harmony, by pointing out to each its peculiar province,—of exercising a spirit of tolerance and charity towards the faithful strivings of every seeker of truth,—and of recognizing, in the nature of man, the same signatures of Divinity which authenticate the Gospel of Christ.

The second article is a review of Mr Bokum's 'The Stranger's Gift.' It contains a well deserved tribute of praise to the author, and to the character of his countrymen as it has come within the observation of our citizens in this vicinity.

The third article is a review of Jenks's Commentary on the Bible and Barnes's Notes on the New Testament. We are wholly unacquainted with the Commentary edited by Dr Jenks, except what we learn from the reviewer. It is deeply to be regretted that a divine of so much learning should have wasted his labor in the manner here described. The sacred text it seems is smothered with huge masses of prolix commentary heaped upon it from Scott, Doddridge, Gill, Clarke and others, with scarcely a trace of the Editor's critical labors. The reviewer presumes (we trust with reason) that Dr Jenks has merely executed a plan which others devised.

Barnes's Notes, which have obtained great celebrity, are spoken of with much respect. 'He has kept himself clear,' says the reviewer, 'from human theories, and has endeavored to let the sacred authors, in every instance, speak for themselves; and, because he has forborne putting the apostles to the rack, has himself become the subject of Inquisitorial severity.'

Most of our readers will understand this allusion to the trial of Mr Barnes by the synod of Philadelphia, by which he was convicted of heresy and suspended from the ministry.

The fourth article, preceded by the titles of several temperance publications, is on the 'State of the Temperance Reform.' It is an able defence of what is frequently called the *Old Pledge* of total abstinence from ardent spirits, in contradistinction to the *New Pledge* of abstinence from *all intoxicating liquors*, or *all that can intoxicate*.

The fifth article is a review of Chenevière's Sermon, at the commemoration, in Geneva, of the completion of the third century from the commencement of the Reformation in that city; an occasion of which we have spoken before, and of which we published an account communicated by one of our American Preachers who was present, and who was the sole representative of a portion of the protestant church in the United States.

The sixth article is a review of several of the works of Blanco White, and presents a remarkably interesting case (more interesting than any to our knowledge recorded in modern times) of the conversion of a Roman Catholic to Protestantism.

The number concludes with brief and favorable notices of *The Sacred Offering*, *Sacred Memoirs*, and *Lectures on the Atheistical Controversy*, by Rev. B. Godwin.

THE RUFFIAN RELEASED.

A Sermon preached to the First Church, on Sunday, 21st February, 1836, by its minister, N. L. Frothingham.

Text—Acts iii. 14.—'Ye desired a murderer to be ganted unto you.'

In regard to the great end and aim of Mr Frothingham's Sermon, we fully agree with the author; and to his manner of pursuing his purpose, so far as it is important to the result at which he would arrive, we have nothing to object. We have ever been strenuous advocates for what seems to us all-important in regard to crimes, namely, the *certainty* of punishment; a matter of far greater consequence in criminal jurisprudence and in the execution of laws than the *severity* of punishment. Sanguinary

laws can never be thoroughly executed among a free people; but whatever fluctuations of feeling there may be among them respecting crimes and punishments, they will find a resting place in that amount of visitation for offences which shall seem requisite for the security of life, property and reputation. It is, we acknowledge, with great surprise, that we have seen the misplaced commiseration which has sometimes spread widely for the release of those who are visited with the just punishment of their offences—an impatient solicitude, and even insolent rebuke of constituted authority, in the name of the people. In this connection we quote from Mr Frothingham the following paragraph, in part of which it should be noticed that he has his text in view, and the occasion to which it alludes:

There has grown up among us, and is apparently increasing, a disposition to interfere with the strait march of justice, to arrest and prevent the infliction of deserved punishment. Difficult as it is, and as it ought to be, to condemn, it is becoming equally difficult to execute the sentence; and that is as it ought not to be. Not once in a year, and not out of reverence to a religious celebration, but whenever the worst of crimes are to pay their forfeit to an injured community, there is straightway a movement among certain people, who cannot bear that the guiltiest should suffer, and in the language of the text 'they desire a murderer to be granted unto them.' No sooner is an atrocious offence detected, convicted, than an endeavor is made to protect the offender.—He becomes an interesting character. A wide-spread pity is awakened in his behalf. There are recommendations to spare. There are petitions for pardon. The pirate, the highwayman, the secret poisoner, the open stabber, the midnight incendiary who kindles fires under the beds of women and children,—whole families at once,—excites the pity of many when his crime is proved and his doom pronounced.

Mr Frothingham suggests, as though he suggests it not, 'that there may be a rage for forms of seeming benevolence,' under which may come in 'ambition,' 'the love of notoriety,' 'a sickly sentiment to parade its emotions'—'calculating talent to increase its gains.' It is not well to imagine bad motives for misplaced sympathy or compassion—let it be put to the account of human weakness. We are a little suspicious that Mr F. in the paragraph in which he is casting about for motives which lead to undue commiseration for the guilty (and he finds some pure ones) mingles up the *theories* of those who would abolish the punishment of death, with the practice of those who intermeddle with the execution of that punishment. But if it be so, he soon recovers from the oversight. He declines the combat of argument with one class of *speculatists* on this subject, and adds:

Neither is it intended at all to touch the question, whether our criminal jurisprudence may not be made yet more compassionate; whether legislative wisdom might not invent means of dispensing altogether with the most dreaded punishment of guilt. To this point it is beyond the preacher's province to go; though he may be allowed to express a doubt whether these days of abounding flagitiousness would be the most fitly chosen for an experiment so full of peril.

If the four last words had been omitted there would be nothing here to provoke a reply. We have nothing to say on the subject at present; nor shall we have, while what is termed 'the most dreaded punishment of guilt' is awaiting any who have been convicted by an impartial jury.

If we were disposed to criticise this discourse, which we for the most part approve, we should say that we cannot see the high moral purpose at which the author would seem to aim, in the parallel which he draws between the guilty about to suffer the extreme punishment of the laws, and the innocent who are suffering under the agonies of disease. And then, he adds,

Let us give our hearts to those who are suffering innocently, and to those who are beset with perils for their duty's sake, and leave the Barabbases to pass on to the punishment they have drawn down.

As one of our own race, we cannot fail to commiserate the most guilty sufferer, and though such a manifestation of compassion as would save him from the legal consequences of his crime is doubtless often a weakness, we do not perceive how it steals away the heart from innocent sufferers. Such hearts can belong only to the most vulgar and depraved, to those who neither read nor hear a Sermon nor listen to a prayer.

CHILDREN OF CATHOLICS IN BOSTON.

The following facts, taken from the Pilot, if there be no mistakes in the statement, are remarkable, and to us surprising.

'On Sunday last we visited the school under the Church of the Holy Cross, with no ordinary emotions of satisfaction. It numbers from 250 to 300 scholars, and is daily increasing. At the time of our visit, about 240 boys from the ages of 5 to 12 years or 13 years were present, chiefly from the most indigent portion of the Catholic community, and it was with no less surprise than pleasure, that we ascertained that of this number not more than 18 or 20 were unable to read.'

UNITARIAN CLERGY.

The following facts were communicated at the beginning of the year for the *Mercantile Journal*, and we were requested to copy them; but the paper was mislaid, and it has not been at hand till the present time.

The number of Deaths, Ordinations, Installations and Dedications, among the Clergy of the Unitarian denomination, during the last eighteen months, so far as we have been able to ascertain it, is as follows. The statement may not be perfectly correct, but we are sure it cannot vary much from the truth:—

Deaths	13
Ordinations	13
Installations	14
Dedications	6

The number of deaths, considering the small proportion which this denomination bears to others, is thought to be very large. Nine of the deceased were residents of this State, two of New Hampshire, one of Virginia, and one, Rev. Mr Browne, was from England. Two or three were quite aged, Dr Freeman of this city being the oldest; but the average ages of the others, it is believed, would not much exceed 45 years. Is it not the fact that mortality is becoming greater among clergymen than any other class or portion of the community? Of the Ordinations and Installations, rather more than half were in this State. Two of the Ordinations were to set apart two young men as Evangelists for the West. Besides the new Churches that have been dedicated during the past year, it is understood that several others are now in progress, Two, not included above, have been opened for Unitarian worship which were before occupied by other denominations, and large congregations have been gathered in them.—These are at Portland, Maine, and Newport, R. I.

OBSERVER.

GIRARD COLLEGE.

A plan has been presented to the building Committee of the 'Girard College for Orphans,' embracing 'the College and four out-buildings, together with a plan of the whole establishment.' The estimate of expense for the College is not stated; but that for the outbuildings amounts with the expense of the inclosure to 260,000 dollars. This sum in New England would be considered a good endowment for the commencement of a *University*, including buildings, apparatus and faculty.

NEW PUBLICATIONS.

An Irish Heart, founded on fact. Boston: Gould, Kendall & Lincoln: 1836.

This is the eleventh of a series of Temperance tales by the same author. It is founded on 'an affecting narrative communicated' to the author by the chaplain of the Massachusetts State Prison, and formerly Chaplain of the States Prison of Auburn, where the scene of the story is partly laid. The characters chiefly concerned are Irish emigrants, husband and wife. The tale like those which have preceded, presents a loathsome and distressing picture of intemperance with its disastrous consequences.

Letters Auxiliary to the History of Modern Polite Literature in Germany. By Heinrich Heine, Translated from the German. By G. W. Haven. Boston: James Munroe & Company, 1836.

This is a sprightly and entertaining work without any strict method, but opening to some extent the history and character of German Literature; touching upon its former romantic period, and coming down to recent authors. Of these Heine speeks with great freedom, as well of their moral and social characters as of their writings. And (what is apt to be read with avidity) he is not sparing of the literary gossip of the times; he exposes without reserve the state of literary parties, and the weaknesses of the literati.

The translator appears to have well accomplished his work, preserving the spirit and manner of his author (sometimes too buoyant and figurative, running into the allegorical) and yet rendering him into good English.

CONGRESS.

In Senate, Monday, Feb. 29, the following letter addressed to the President of the Senate was communicated from Mr Tyler of Virginia.

Washington, Feb. 29, 1836.

Sir,—I beg leave, through you, to inform the Senate, that I have on this day resigned into the hands of the General Assembly of Virginia, for reasons fully made known to it, my seat in the Senate of the United States, as a Senator from that State. This annunciation is now made, so as to enable the Senate, at its earliest pleasure, to fill such vacancies in the several committees as may be created by my resignation.

In taking leave of the body over which you preside, I should be faithless to the feelings of my heart, if I did not frankly confess that I do so with no ordinary emotions. I look to the body itself as the representative of those federal features of our system, to preserve which, unimpaired, has been the unceasing object of my public life. I separate from many with whom I have been associated for years, and part with friends whose recollection I shall cherish to the close of my life. These are sacrifices which it gives me pain to make. Be pleased to assure the Senate, that I carry with me into retirement, sentiments of respect towards its members, and that, in bidding them adieu, I extend to each and all, my very best wishes for their health, happiness, and long life.

The consideration of the question of receiving a petition, for the abolition of Slavery in the District of Columbia, was resumed and debated by Mr Wall, Mr King, and Mr Porter. Before any question was taken the subject was laid on the table, to enable Mr Leigh to present a memorial from the General Assembly of Virginia, protesting against the right of Congress to interfere with the abolition of slavery, which was laid on the table, and ordered to be printed, and the Senate adjourned.

In the House of Representatives the day was devoted to the presentation of petions, a great part of which related to the abolition of slavery, and which were referred without further order, to the Committee on the District of Columbia

Mr Patton of Virginia, presented a communication from the Legislature of Virginia on the same subject, and moved that it be referred to the Committee on the Judiciary, with special instructions. The Speaker decided that the motion was not in order, and that the document must go to the Committee on the District of Columbia. From this decision Mr Patton appealed, but after a long debate, the House supported the decision, by a vote of 143 to 40.

In Senate, Tuesday, March 1, a message was received from the President, communicating a report from the Secretary of State, correcting an error in a former report, respecting the number of claims received and the number rejected by the Commissioners under the French treaty of 1831. The following the corrected statement.

That it appears from the 'Register' of the Commissioners that the number of claims presented amounted to	3,148
Of which allowances had been made, in whole or in part, on	1,567
Leaving the number upon which no allowance has been made,	1,581

Mr Clayton, from the committee on the Judiciary, to which was referred the bill to establish the Northern Boundary line of the State of Ohio, and the joint resolution on the same subject, made a report at great length, which was laid on the table and ordered to be printed.

The Senate proceeded to consider the petition of the Society of Friends, praying for the abolition of slavery.

The question being on the motion of Mr Calhoun, that the petition be not received.

Among the Senators who spoke on the subject was Mr Webster. The following sketch of his remarks is given in the National Intelligencer.

Mr Webster expressed shortly his judgment as to the proper course to be taken with these petitions. He thought they ought to be received, referred and considered. That was what was usually done with petitions on other subjects, and what had been uniformly done, heretofore, with petitions on this subject also.

Those who believed they had an undoubted right to petition, and that Congress had undoubted constitutional authority over the subjects to which their petitions related, would not be satisfied with a refusal to receive the petitions, nor with a formal reception of them, followed by an immediate vote rejecting their prayer. In parliamentary forms there was some difference between these two modes of proceeding, but it would be considered as little else than a difference in mere form. He thought the question must, at some time, be met, considered, and discussed. In this matter, as in others, Congress must stand on its reasons. It was in vain to attempt to shut the door against petitions, and expect in that way to avoid discussion. On the presentment of the first of these petitions, he had been of opinion that it ought to be referred to the proper committee. He was of that opinion still. The subject could not be stifled. It must be discussed, and he wished it should be discussed calmly, dispassionately, and fully, in all its branches, and all its bearings. To reject the prayer of a petition at once, without reference or consideration, was not respectful; and in this case nothing could be possibly gained by going out of the usual course of respectful consideration.

In the House of Representatives, petitions and memorials were presented by Messrs Lucas, Wise, Coles, and Johnson of Va.

Mr Wise presented a memorial from Mr John A. Smith, a citizen of the District of Columbia, remonstrating against the interference of the Northern people on the subject of slavery in this District, and moved that it be referred to the select committee on the subject, with the following instructions:

Resolved, That Congress has no constitutional power to abolish slavery in the District of Columbia, or in the Territories of the United States.

The Chair decided that the motion was not in order, according to the decision of the House made yesterday.

Mr Wise appealed from this decision, and spoke at some length in support of the appeal. Mr W. also read a letter from the memorialist, transmitting the memorial to him, and requesting him to present it.

The decision of the Chair was sustained. Ayes 163, Nays 38.

In the Senate on Wednesday a message was received from the President communicating an application, with the correspondence relating thereto, from the Portuguese government, for a repeal of the discriminating duties on imports in Portuguese vessels, from those ports in the Portuguese dominions in which no discriminating duties are demanded on imports in American vessels. It was referred to the committee on Commerce. The Abolition question was further debated.

In the House of Representative, the question relative to the contested North Carolina election, the N. York relief bill, and the navy appropriation bill, were taken up successively but no definite action was had thereon.

In the Senate on Thursday. The Friends' petition for the abolition of slavery was again taken up and postponed to Monday.

In the House, a motion to suspend the rules, for the purpose of taking up the New-York Fire Bill, was rejected—ayes 129, noes 66. The Naval Appropriation bill was again taken up, but no question was taken thereon. The bill to carry into effect the Convention between the United States and Spain, was ordered to be engrossed for a third reading.

On the Naval appropriation bill, Mr Thompson of S. C. adverted to the surplus revenue, estimated by the President at ten millions, and since found, together with the bank stock, to amount to thirty millions, and to the probability that the surplus of next year would amount to at least thirty three millions more, and declared that the existence of such a surplus was frought with more real danger to our institutions, than any crisis through which we have ever yet passed. Our whole expenditure, extravagant as it was, could not consume one fourth of this sum. He called, therefore, upon gentlemen to come up to the mark, and, in candor and good faith, plainly to say what they meant to do with this money. He urged them to decide in favor of a distribution of the money among the States. Let us pass the Land Bill, he said, and the bill for the distribution of the surplus revenue among the several States, and, thereby, get rid of the evil until the year 1842, and our public institutions will be safe. If this was not done, he verily believed that the story of our government was already told.

In the Senate on Friday, Mr Nicholas of Louisiana, appeared and took his seat. Mr Walker was appointed a member of the committee for the District of Columbia in place of Mr Tyler. The bill for the continuation of the Cumberland road was taken up and discussed, and several amendments were adopted. The Senate adjourned to Monday.

In the House of Representatives, the motion to hear counsel in the case of the contested North Carolina election was further debated. Before it was decided, the hour for resolutions expired. A bill to carry into effect the convention with Spain was read a third time and passed.

MASSACHUSETTS LEGISLATURE.

In the Senate, on Thursday March 3d, a Bill to establish the city of Lowell and of Salem, were introduced; and a bill to unite the Worcester and Norwich, and the Boston, Norwich and New London Rail-road corporations.

The bill to incorporate the Atlantic Silk Company, passed to a third reading.

In the House of Representatives, Mr Williams from Boston, from the Bank investigating committee made a Report, which was recommited with instructions to report what further legislation mny be necessary, and to cause 3000 copies to be printed.

A Report on the subject of amending the Constitution, so that sheriffs may be chosen by the people—that it is inexpedient so to amend—was accepted.

In the Senate, on Friday 4th, the fourth Annual Report of the Boston and Worcester Rail Road Corporation, was presented, laid on the table, and ordered to be printed.

On motion of Mr Gurney, it was ordered, that the Committee on Prisons be instructed to inquire into the expediency of purchasing a granite quarry, for the use of the State Prison; and also, into the expediency of extending the Prison Wharf, filling up a portion of the flats, and enlarging the Stone Yard of said institution. Sent down for concurrence.

In the House of Representatives, the resolve for an amendment of the Constitution, in relation to the property qualification of Senators and Representatives, was taken up, discussed, and ordered to a second reading.

The bill concerning the rate of Interest was read a second time, and indefinitely postponed.

In the Senate, on Saturday 5th, on motion of Mr Kimball, it was ordered, that the Committee on the Judiciary be directed to consider the expediency of providing by law for such an alphabetical arrangement in impannelling juries, from time to time, as will equalize the service of jurors, and prevent, as far as may be, one portion of the alphabet from furnishing more supernumeraries than another.

In the House of Representatives, Mr W. Brigham of Boston, from the Committee on the Judiciary, reported that it is inexpedient to legislate on the several subjects of abolishing the office of Attorney General, and of exempting property attached from distress for taxes. The report was accepted.

Mr Lincoln of Worcester, from the same committee, reported that it is inexpedient to legislate on the several subjects of exempting members of the Legislature from serving as jurors, and of excluding persons who have conscientious scruples on the lawfulness of inflicting the punishment of death in any case, from serving as jurors in capital cases. Accepted.

In the Senate, on Monday 7th. *Bills passed to be engrossed.*—Authorizing Benjamin Ellis, and Barnabas Hedge to extend their wharves; to incorporate the Nashua River Mutual Fire Insurance Company; authorizing Francis Winship and others to erect a Draw in Charles River Great Bridge; confirming the doings of the Proprietors of Union Wharf; to regulate the anchorage of vessels in the harbor of Boston.

In the House of Representatives. *Bills passed to be engrossed.*—To incorporate the Canton Hard-ware Company; the Dadman Manufacturing Company; the Massachusetts Silk Company; the Lanesborough Marble Company; the Lowell Dispensary; the Packet Insurance Company; and the Thorndike Company.

In the Senate, on Tuesday 8th. *Bills passed to be engrossed.*—To incorporate the Atlantic Silk Company; relative to the Massachusetts Fire and Marine Insurance Company; to incorporate the Westfield Paper Mills.

In the House of Representatives, the bill concerning paupers, was taken up, the question being on an amendment proposed by Mr Ashmun, proposing to retain only that section, which provides that no claim shall be allowed or admitted from any town, against the Commonwealth, for the relief or maintenance of State paupers, after September next; together with a clause, authorizing the detention of paupers in towns, until they shall have repaid the expense of their support by their labor.

After some time spent in debate the amendment was rejected and the bill was indefinitely postponed.

INTELLIGENCE.

DOMESTIC.

FROM LIBERIA.—*Monrovia and Maryland settlement.*—We have conversed with Captain Lawlin, of the brig Susan Elizabeth, who gives favorable representations as to the state of the colony. He was at Monrovia for two or three weeks. The colonial agent was doing exceedingly well. There were many slavers on the coast, several of which have been captured by the British cruisers. The Liberia Herald mentions the capture of three Spanish slavers by the British brig Curlew, while lying within the harbor of Monrovia. The editor states that these slavers frequently come into that port for wood and water, before taking their cargoes of slaves on board. These cargoes are in readiness at distant positions, not within the jurisdiction of the colony, and the colonial authorities have no right or power to interfere.

Captain Lawlin also visited the Maryland settlement at Cape Palmas. He gives the most cheering account of that colony.

After stating his purchase of the new territory from the native Princes, agreeably to the instructions formerly received from the managers of the Colonization Society, Dr. Skinner remarks: 'I have laid out the town in squares of seventeen rods, containing four lots and a highway; the streets run east and west, north and south, by the compass; fifteen town lots are already cut down, and one large thatched house nearly completed. This place, for salubrity of air and healthiness of location, cannot be exceeded by any spot on the western shore of Africa. I would just remark that on Saturday, the 13th instant, the bones of the inhabitants who fell in the massacre were collected together, and put into a coffin, and on Sabbath the 14th, I preached a funeral sermon on the occasion. I do hope that the Society will not abandon their object, which will be followed with most glorious results soon, if persevered in; and I expect the time will come when perhaps the town I have now laid out will be the capital of a great empire.'—*National Intelligencer.*

From Florida.—We have accounts from St. Augustine to Feb. 24. On the 21st, 700 mounted men from Georgia and South Carolina, arrived at Jacksonville, and they were to set out on the following day for Picolata. An express reached Jacksonville on the 24th with the news that Gen. Scott had arrived there. No recent news had been received of the movements of the Indians. It is not probable that they had been for several weeks near either of these places. Two companies of volunteers who marched from St. Augustine on the 17th for Gen. Hernandez's plantation, arrived there on the morning of the 20th. They saw no signs of Indians until they reached the plantation, where they found that the sugar mill was burnt, but that all the other buildings, with the cattle and horses, remained untouched. The lead belonging to the engine, and also at William's plantation, two miles distant, had not been touched. It is evident from these circumstances that the Indians had not been there in any force. Major Kirby in the steamboat Dolphin, left St. Augustine on the 18th with two companies of U. S. troops, on a reconnoitering expedition to Mosquito. They proceeded up Halifax river four or five miles above Dunlawton, without seeing any Indians, or any traces of them, and returned on the 22d. The militia of St. Augustine had been disbanded and disarmed, by order of General Eustis. This seems not to be regarded as a very flattering compliment, and many of them had been in actual service, and it was supposed there might be need of their further services.—*Daily Advertiser.*

Ohio Convention.—The State Convention which met at Columbus, in Ohio, on the 22d ult on the following day nominated Cen Joseph Vance, as a candidate for Governor of the State, Gen. Harrison for President, and Francis Granger for Vice President. They nominated a ticket of electors. It is stated that the number of delegates present, exceeded a thousand.

Bank of the United States.—The Directors of the Bank of the United States elected under the new charter, at a meeting held on Tuesday 1st inst unanimously elected Nicholas Biddle, Esq. to be President of the Bank, he having resigned as President of the old Bank. Matthew J. Bevan, Esq. is chosen by the Directors under the old charter, President of that Board.

The Supreme Court of the United States adjourned on Friday 26th having gone through the docket three times, and heard every cause ready for argument. Judge Story, as Senior Justice, presided during the term.

The Long-Island Rail-Road.—The Directors have located the part of this road from Jamaica to Jericho, and authorised it to be put under contract immediately. The ceremony of breaking ground takes places March 31st. The section from Brooklyn to Jamaica will be opened for use April 1st, with two locomotives and fourteen cars. The cheapness of the gradation throughout the whole route has been established beyond all question. Every one acquainted with Long-Island knew the fact before. In two years it is expected to be completed the whole distance to Greenport, opposite Stonington, Conn.

British Minister arrived.—The British frigate Wanderer arrived off Annapolis, on Thursday 3d inst having on board Mr Fox, the British Minister to the United States.

Postmaster General.—We learn, says the Baltimore Patriot, from Washington, that Mr. Kendall, the Postmaster General, continues confined to his bed with a severe and dangerous illness, from which it is feared, he will not soon, if ever, recover.

Charity.—The sum of $1741 69 subscribed at New Orleans for the widows and orphans of the men who fell in the battle with the Indians near Tampa Bay, has been paid over by members of the Committee.

Murder.—A most horrid murder was committed in Wareham, Plymouth county, on Monday night, by a drunken fiend, known by the name of James Fry, upon the person of his wife, aged about 50.

Incendiaries—Several attempts have been made recently to set fire to buildings of different kinds, and in different parts of Boston; but the fires have been discovered in season to save the buildings. Large rewards have been offered by the Mayor for the detection of the incendiaries.

The Abolitionist's of Boston and its vicinity appeared yesterday afternoon before a Committee of the Legislature, to remonstrate against any legislative action, in consequence of the resolutions and addresses forwarded from the slave-holding states. The Committee sat in the hall of the Representatives, and a numerous audience, partly composed of ladies, attended their proceedings.

Mr May, Mr Sewall Dr Follen and Mr Bradford and others addressed the Committee.

Revenue of Boston.—We understand that the amount of revenue which accrued in Boston during the last month, (February,) was $396,640—during the corresponding time last year, $192,160—Increase $204,380. It is also stated that the increase of revenue in Boston, during the months of January and Febuary this year, over the same time last year, is $352, 128.—*Morning Post.*

Ordination.—Rev George A. Williams was ordained Pastor of the Unitarian Church and Society, in Saco, 2d inst. Introductory Prayer and Selections from Scriptnre, by Rev. Edgar Buckingham of Dover, N. H.; Sermon by Rev Henry A. Miles of Hallowell; Address to the Society by Rev Jason Whitman of Portland.

Dr Beecher's Views in Theology.—The Cincinnati Journal informs us that in accordance with the recommendation of the Synod of Cincinnati, Dr. Beecher is preparing for the press a work of about three hundred pages, embracing his views on various points in theology. The first part of the work is now in the hands of the printer.

Mr Silliman's Lectures.—Mr Silliman on Monday evening delivered the first lecture of his proposed course on Chemistry at the Odeon, before a numerous and most respectable audience. The lecture, as was anticipated, gave great satisfaction. We are happy to observe that Mr Silliman has agreed to repeat the course to a class attending in the day time, for the accommodation of the many who cannot attend in the evening. He offers also the accommodation, to any one who may be prevented from attending any lecture in the evening, of exchanging his ticket for the corresponding lecture in the day time, or for the residue of the course in the day time. The daily course commences this day.—*Daily Advertiser.*

A PROCLAMATION
FOR A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER.

Whereas, our venerated Forefathers were accustomed, at this season of the year to set apart a day of public religious exercises of Penitence and Supplication, it is our duty to keep up and to transmit a practice so becoming and salutary. This practice was established by our ancestors, as men who feared God, and who felt it incumbent upon them, on proper occasions to make a public manifestation of their reverence for sacred things. No one can doubt that we are indebted to this trait in their character, and its influence on their conduct as a people, for much of the prosperity, which, in every generation, has been enjoyed in the Commonwealth; nor can we reasonably hope for the continuance of the smiles of Providence, but in our adherence to the sound principles and wise institutions, which in times past, have been crowned with the Divine Favor.

It becomes us, also, at all times to reflect, how much ground we have for humiliation and self-reproach, that we do not, as individuals and as a community, more faithfully perform our duty, as a people living in the light of Christian Truth, in an age of intellectual improvement, and in the enjoyment of privileges rarely granted to our race.

At this period of the year, when the season is opening upon us, and calling us, under circumstances of almost unexampled public prosperity, to engage anew in the active pursuits of life, is is especially incumbent upon us, to look up to Him, with whom alone it rests, whether it shall prove to each one of us a year of success and happiness, or of disaster and sorrow; and to pray for moderation in the pursuit of gain; firmness to resist temptation; and fortitude in the hour of trial.

For the public and private performance of these and all other acts of duty and meditation becoming a thoughtful and Christian people, a day expressly devoted to that purpose, in pursuance of long established custom, and in conformity with public sentiment, is signally adapted.

I have, therefore, with the advice and consent of the Council, appointed THURSDAY, THE SEVENTH DAY OF APRIL NEXT, to be publicly observed with the accustomed solemnities, as a day of HUMILIATION FASTING AND PRAYER. The good people of the Commonwealth of every denomination, are invited, on that day, to rest from their ordinary labors and pursuits, and to assemble, with their families, in their usual places of worship, for the performance of those religious exercises, which become the occasion. And while we look to Heaven for the forgiveness and the mercies, which we need, each in his individual capacity, let our joint prayers be offered to the Supreme Ruler, on behalf of our beloved country, that we may continue a united people, the brethren of one family; that every cause of discord may cease; that whatever is evil among us may be put away, and whatever is good be strengthened and made permanent; that the blessings of life may be widely scattered, by the hands of a Liberal Providence, among an industrious and frugal community; that sobriety, order, and reverence for the law may mark the public character; that the means of education may be multiplied; that useful knowledge may be diffused; that the standard of morals may be raised; and above all, that the Redeeming Power of Religion may be felt in the hearts and made manifest in the lives of the whole people.

Given in the Council Chamber, in Boston, on this first day of March, in the year of our Lord one thousand eight hundred and thirty six, and the sixtieth year of the Independence of the United States of America.

EDWARD EVERETT.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN P. BIGELOW, Secretary.

God save the Commonwealth of Massachusetts.

MARRIAGES.

In this city, by Rev. Dr. Lowell, Mr S. Andrews to Miss Catherine C. daughter of the late Dr Joseph Milliken.

Mr Wm. Brigham to Miss Jane C. Munroe.

By Rev Dr Lowell, Mr Augustus Denton to Miss Clarrissa Dunbar.

In Danvers, Mr Andrew M. Putnam to Miss Sarah P. Fowler.

DEATHS.

In this city, Mrs Hannah, wife of Mr Ammi Cutter, 55.

In Castine, Mrs Mary Crawford, 100 yrs and 5 mos.

In Salem, Geo. S. Johonnot, Esq. 79.

In St Augustine, Dr Charles R. Kennedy of Milton.

In Franklin, Con. Rev Wm. Woodbridge, 81.

RARE WORKS.

THE Works of the learned Joseph Bingham, M.A. late rector of Bavaut, and sometime Fellow of the University College in Oxford, containing—1, Origines Ecclesiasticæ, or the Antiquities of the Christian Church, in twenty three books—2, A Scholastical History of Lay-Baptism, in 2 parts—3, A Dissertation on the Eighth Canon of the Council of Nice—4, The French Church's Apology for the Church of England—5, A Discourse concerning the Mercy of God to Penitent Sinners, in 2 vols. folio. Sold at auction of the late Dr Gardiner.

S. Hieronimi Opera Omnia, eleven vols. folio, bound in fine parchment.—S. Augustiana, Opera, 12 vols. folio, bound in fine parchment.

Hammond on the New Testament, 2 vol. folio, bound in parchment.

Buxtorf's Hebrew Concordance, 1 vol. folio, bound in parchment.

Wells's Commentary, 4 vols. 4to.

Beausobre's New Testament, 2 vol. 4to.

Bowyer's Conjectures on the New Testament, 4to.

Henderson's History of the Brazil, 4to 80 plates.

Tillotson's Works, 3 vols. folio.

Wetstein's New Testament, 2 vols. folio, fine copy.

Forcellinus Latin Lexicon, 4 vols. folio.

Antwerp Polyglott, 8 vols. folio.

Stephani Thesaurus, folio, complete.

The above works will be sold low if applied for immediately, by JAMES MUNROE & CO. 134 Washington st. m 12

DEWEY'S SERMONS.

JUST received from New York a fresh supply of the above.

!—*Also, just received,*—

The Private Life of Lafayette.
Impressions of America.
Gilbert Gurrey, &c. &c.

BENJ. H. GREENE,
m12 124 Washington st.

SPLENDID BIBLES, Testaments, and Church Prayer Books, for sale by E. R. BROADERS, 147 Washington street. m 12

AMERICAN JOURNAL of the Medical Sciences, No. 34, for February.

Hay's Cyclopædia of Practical Medicine and Surgery, Part 9.

This day received by E. R. BROADERS, Periodical Bookstore, 147 Washington street. m 12

NEW ENGLISH BOOKS.

PRIOR'S POEMS, Vol. 1, Aldine edition.
Musical Library Part 20.
Supplement to do. Part 20.
Gallery of Portraits, No. 42.
No. 57 Maps of the Society of Useful Knowledge.
Library of Useful Knowledge, from No. 197 to 202.
do do do Farmer's Series, Nos. 78, 79, 80.

JAMES MONROE & Co., 134 Washington st.
m 12

DR CODMAN'S VISIT.

JUST published, by JAMES MUNROE & Co., A Narrative of a Visit to England, by John Codman, D D

Boston Bookstore, 134 Washington st. m 12

STORY'S EQUITY.

COMMENTARIES on Equity Jurisprudence, as administered in England and America by Joseph Story, L L D—in 2 vols.

For sale by JAMES MUNROE & Co. 134 Washington street m 12

HEINE'S LETTERS.

PUBLISHED this day, by JAMES MUNROE & Co., Letters, auxiliary to the history of Modern Polite Literature in Germany, by Heinrich Heine. Translated from the German by G. W. Haven.

Boston Bookstore, 134 Washington street. m 12

THE VILLAGE BOY,

OR Stories to persuade boys not to quarrel. By Old Harlo, author of Down the Hill, just received and for sale by JAMES MUMROE & Co 134 Washington st. m12

MISS MARTINEAUS NEW WORK.

JUST received by JAMES MUNROE & CO. Miscellanies by Harriet Martineau, in 2 vols.

m12 134 Washington st.

SPARKS'S WASHINGTON, VOL. X. Comprising his correspondence, official and private, from the beginning of his Presidency to the end of his life, with copious notes. This volume is one of the most interesting of the series yet published; comprises an Appendix of upwards 100 pages, with an account of Washington's appointment as President of the United States; his queries, respecting the system of conduct to be observed by him in his private intercouse; his habit in reading, and other important papers; Letter from the Governor of Rhode Island, giving reasons why that State did not accede to the Union. Washington's Visit to Boston, on his tour through the Eastern States, with the correspondence between Gov. Hancock and Washington, and a letter from Benjamin Russell to Mr Sparks, giving many interesting details on the subject; Letter from Lafayette, on the affairs of France; Letters from Jefferson, Hamilton, and Randolph, urging Washington to be a candidate for reelection; Excise Law; Proclamation of neutrality; Minutes of a conversation between Jefferson and Mr Genet; Letter from Henry Lee; Questions for the Judges; Letter from Patrick Henry, &c. &c. Just published, by

m5 8t RUSSELL, SHATTUCK & CO.

THE Irving Circulating Library is now open to subscribers and non-subscribers.

E. R. BROADERS,
m 5 3tis 147 Washington st.

BOOKS recently published and for sale By E. R. BROADERS, 147 Washington st.

The German Wreath
Miss Martineau's Prize Essays
Select Works by James Sheridan Knowles
The Laurel a Collection of Poetry from American Authors
The Culprit Fay and other Poems By J. R. Drake
Alnwick Castle and other Poems by F. G. Halleck
Turner's Vocal Guide
Holden's Narrative
Corrected Proofs by H. H. Weld
Combe on the Constitution of Man
Holiness or the Legend of St George.
Life of George Crabbe
Complete Works of Hannah More 7 Vols.
Legends of a Log Cabin.
Channing on Slavery.
Essays on Elia, 1 Vol 37 1-2
Dewey's Sermons. m5

MISS Martineau's Prize Essays, in one Vol. with a portrait.—This day published By E. R. BROADERS, 147 Washington st. m 5

TRACTS OF THE A. U. A.

JUST published by LEONARD C. BOWLES, 147 Washington street. Doctrinal Distinctions, not always Doctrinal Differences. By Rev A. B. Muzzy. Being No. 100, 1st series of the Tracts of the American Unitarian Association. m 5

THIS DAY PUBLISHED.

A Public Lecture on the German Language and Literature, introductory to a course of Six Lectures to be delivered in Tremont Hall, Phillip's Pl., on March 2d, 9th, 16th, &c. by Hermann Bokum.

JAMES MUNROE & Co.
m 5 134 Washington street.

THE Ruffian Released. A Sermon preached by N. L. Frothingham. For sale by JAMES MUNROE & Co. 134 Washington st. m 5

TRUSSES.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 22 years: and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at her house. Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.

d 26

NEW SABBATH SCHOOL DEPOSITORY.

THE American Sunday School Union have established a Depository for the sale of their publications at No. 22 Court st. where a very extensive assortment of Books, Cards, &c. designed for Sabbath Schools; Juvenile, Family and Parish Libraries; and for general reading, may be obtained.

JAMES K. WHIPPLE, *Agent.*
feb 13 3tis

NEW STEREOTYPE EDITION OF CHANNING ON SLAVERY.

THIS day published by JAMES MUNROE & Co 3d edition of Channing on Slavery, with additions. 134 Washington st.

[From the St Louis (Missouri) Observer.]

It is all we could wish, it is the very thing needed in the present crisis. The fact that it meets with commendation from all quarters, is evidence that the public sentiment of that portion of the community opposed to slavery, has now found a position upon which to rally. It is a position fortified by every conclusion of sound reason, by the dictates of natural justice, and above all by the Law of God. m 5

POETRY.

FOR THE REGISTER AND OBSERVER.

THE SNOW.

How beautiful the snow, the spotless snow!
'T is a new visiter,—a last-night's guest—
Who comes to dwell a time in our domain!
What art thou, Snow? and whence is thy descent?
Thou art of holy lineage, for sure
The dark and guilty Earth cannot produce
From out her teeming breast, so fair a form.
I know thee, whence thou art! Last night there came
An angel from the realms of joyous light,
And stood beside my pillow, and displayed
To my enraptured gaze a heavenly sight:
All forms of Beauty, Love, and Immortality,
My soul delighted saw. A blessed angel he,
That often visits me, dispels my gloom,
And reillumes my heart. His friend art thou!
And thou, with him, hast left thine angel-home,
To dwell awhile with us—oh lovely Snow!
Thou tellest me of stainless Purity;
Of souls without a sin, fit symbol thou!
Thou tellest us of Love,—for who like thee,
When winter-blasts of sorrow howl aloud,
Affords a sheltering robe to such as need?
A blessed message thine,—oh may I read
Thy lessons right, and bless the Lord who sends
His angel down to teach poor sinful man
The heavenly joys of Purity and Love.

Feb. 27. AGAPA.

FOR THE REGISTER AND OBSERVER.

'For here we have no continuing city,—but we seek one above.'—*Hebrews* xiii. 14.

Shadows of time, depart, depart!
Care-wearied spirit, rise;
Replume thy wing for longer flight,
Break earth's enthralling ties!

A noble destiny is thine,—
Child of the Highest named;
Heir of a kingdom mightier far
Than princes ever claimed.

Undying Powers,—Immortal mind,
Thy gems of priceless worth;
Thy crown, the silver well-refined
From every dross of earth.

Thine is an angel's heritage;
Jesus, the Lord of life,*
Appointed by Jehovah's word,
Shall be thy soul's delight.

Beyond, beyond this finite scene,
Thou shalt have visions fair,
Of glories, such as mortal's sight,
Nor thought, has pictured there!

Then bid each hour record for thee
Some good on earth performed;
Some virtue strengthened, and thy heart
At prayer's high altar warmed. X.

* Colossians iii. 1—4. 1 John iv. 14, 15; v. 11, 12, 13.

January 2, 1836.

FOR THE REGISTER AND OBSERVER.

THE POWER OF FAITH.

An acorn and a nut were lying side by side in the earth, at a small distance from the surface, on a bright warm day in spring, when the former feeling a new energy stirring within said to his friend the nut, 'I am tired of my inactivity! It is now more than four months that I have been dozing here in the dirt, but spring has brought back the pleasant sunshine, and I intend to put forth my sprouts, and cast down my roots and become a plant; I will attempt to become an oak. What say you to this, my friend? I hope you are of the same mind.'

'Alas!' replied the nut, 'I feel no less than you an inward prompting to unfold the germ that is within my breast; but, I fear lest some evil should befall me in my unguarded growth, and I should perish. Now, I am out of the reach of danger, and securely am I armed in my coat of mail; but were I to put forth my tender shoot, the rat of the earth might devour it in a moment, or the foot of the careless wild-goat might crush me to my death. So,' continued he, 'though I have a desire to accomplish the end of my creation, and to become a tree, yet the dangers are so many, that I dare not hazard the attempt—I shall not put forth this spring.'

'Poor nut,' said the acorn with a sigh, 'I hope you will change your mind; you can be but little worse off than you are now, even if the earth-rat does visit you. Pray consider, and doubtless you will think differently upon it.'

But the nut—fearful of danger—had closed his shell, and heard not the kind counsel of his friend. But the acorn immediately put forth his little shoots, and soon found himself in a new world. The sun smiled upon him by day, and the dews refreshed him by night. He grew up noiselessly for he was modest, and rapidly, for he was full of faith, and soon attained an eminence among the sons of the valley.

In time the acorn became a mighty tree, the parent of forests. His trunk was a mighty column, and his many boughs spread out a wood of verdure. The stag and the wild-goat found shelter from the keen arrows of the storm, under its arms. The robin and the summer thrush repaid his protection by the delicious harmony of their voices, and the cheerful squirrel found in the oak both a house and a granary.

The wanderer laid down under his cool shade, to repose from the heats and fatigues of his dusty travel. He knelt at his morning prayer, —while the new-risen sun greeted the old oak, and kissed his forehead—and said, 'Blessed be the oak which has sheltered me, and blessed be the hand that planted it; may they find peace.'

Thus centuries had passed away; time corrupted the mail of the nut, and the earth-worm with its frightful fangs tore out his heart. '*Alas*,' said the expiring nut, '*alas that I had no faith!*' T.

BIOGRAPHICAL.

[From the Christian Observer.]

SKETCH OF THE LIFE OF THOMAS PAINE.

(*Concluded.*)

We now come to his last hours, when it will evidently appear, 'notwithstanding his vain boasts,' 'that he met death with terror and consternation.' He was nursed in his last illness by Mrs. Hedden, a very worthy and pious woman, who did her best to serve him, not only as a kind attendant, but also as a spiritual counsellor. During the first three or four days, his conduct was tolerable, except that he grew outrageous whenever Madame Bonneville entered the room. About the fifth day, his language to Mrs Hedden was so bad, that she resolved immediately to quit the house; but sensible how necessary she was to his comfort, he made concessions which induced her to remain. Often he would, for a long time together, exclaim, 'O Lord, help me! O Christ, help me! O Christ help me!'

About a fortnight before his death, he was visited by Mr Milledoler, a Presbyterian clergyman, who exhorted him to repentance; but Paine grew angry, desired that he might not be disturbed by popish stuff, and ordered him to quit the room. Sometimes Mrs Hedden read the Bible to him for hours together, and he appeared to listen attentively.

He was attended by Dr Manley, a respectable physician, who furnished the following particulars of Paine's behavior on his death bed. Cleanliness appeared to make no part of his comfort; he seemed to have a singular aversion to soap and water; he would never ask to be washed, and when he was he would always make objection, and it was not unusual to wash and dress him clean very much against his inclination. In this deplorable state, with confirmed dropsy, attended with frequent cough, vomiting, and hiccough, he continued growing from bad to worse, till the morning of the eighth of June, when he died.

Mr Paine professed to be above the fear of death; and a great part of his conversation was principally directed to give the impression, that he was perfectly willing to leave this world, and yet some parts of his conduct are with difficulty reconcileable with his belief. In the first stages of his illness, he was satisfied to be left alone during the day, but he required some person to be with him at night, urging as his reason, that he was afraid that he should die when unattended: and at this period his deportment and his principles seemed to be consistent; so much so, that a stranger would judge from some of the remarks he would make, that he was not an infidel.

During the latter part of his life, though his conversation was equivocal, his conduct was singular; he would not be left alone night or day: he not only required to have some person with him, but he must see that he or she was there, and would not allow his curtain to be closed at any time: and if, as it would sometimes unavoidably happen, he was left alone he would scream and halloo, until some person came to him. When relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an anodyne.—There was something remarkable in his conduct about this period, (which comprises nearly two weeks immediately preceding his death,) particularly when we reflect, that Thomas Paine was author of the Age of Reason. He would call out, during his paroxysms of distress, without intermission, 'O Lord, help me, God, help me, Jesus Christ, help me, O Lord help me,' &c., repeating the same expressions, without the least variation, in a tone of voice that would alarm the house. It was this conduct which induced me to think that he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse, (who is a very serious, and I believe pious woman,) that he would occasionally inquire, when he saw her engaged with a book, what she was reading; and being answered, and at the same time asked whether she should read aloud, he assented, and would appear to give particular attention.

On the 6th of June, Dr Manley, struck by these expressions, which he so frequently repeated, and seeing that he was in great distress of mind, put the following questions to him:—'Mr Paine, what must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe that he can help you? Do you believe in the Divinity of Jesus Christ? Come now, answer me honestly; I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours.' I waited some time at the end of every question; he did not answer, but ceased to exclaim in the above manner:—Again I addressed him, 'Mr Paine, you have not answered my questions, will you answer them? Allow me to ask again—do you believe? or let me qualify the question—do you wish to believe that Jesus Christ is the Son of God?' After a pause of some minutes, he answered, 'I have no wish to believe on that subject.' I then left him, and know not whether he afterwards spoke to any person, on any subject, though he lived, as I before observed, till the morning of the 8th.

The following fact seems to attest, still more strongly, his distrust of the infidel principles which he had professed. A gentleman of the neighborhood occasionally furnished him with refreshments from his own table, of which a respectable female of the family was the bearer. She frequently found him engaged in writing, and believes from what she saw and heard, that when permitted by his pain, he was mostly so engaged, or in prayer: in the attitude of which she more than once saw him when he thought himself alone. In one of the interviews thus introduced, he inquired whether she had ever read his 'Age of Reason,' and on being answered in the affirmative, he desired to know her opinion of that book. She replied, that she was but a child when she read it, and that he probably would not like to hear what she had thought of it. On this he said, if she was old enough to read it, she was capable of forming some opinion concerning it; and that from her he expected a candid statement of what that opinion had been. Thus encouraged, she told him, that she thought it the most dangerous book she had ever seen; that the more she read the more she found her mind estranged from all good; and that from a conviction of its evil tendency, she had burnt it without knowing to whom it belonged. To this Paine replied, 'that he wished all its readers had been as wise as she;' and added, 'If ever the devil had an agent on earth, I have been one.' At another time, when she and the benevolent neighbor before alluded to were with him, one of his former companions came in; but on seeing them went hastily out, drawing the door after him with violence, and saying, 'Mr Paine, you have lived like a man; I hope you will die like one.' On this, Paine turning to the elder of his visitors said, 'You see sir, what miserable comforters I have.' Mrs. Bonneville, the unhappy female who had accompanied him from France, lamented to his neighbor her sad case; observing, 'For this man I have given up my family and friends, my property and my religion; judge then of my distress, when he tells me that the principles he has taught me, will not bear me out!'

And here we close the curtain around the death bed of a man who 'being dead yet speaketh' by those pestiferous publications which still pollute our atmosphere, and by the unhappy effects, which, in common with the writings of French and German philosophers, they have assisted in producing thoughout the civilized world. In one respect, Paine seems to have deserved the highest seat in this 'bad eminence:' for while most of his infidel predecessors and compeers were directing their weapons against the higher and average classes of intellect, this leader in the campaign of sedition and blasphemy knew how to enlist the populace under his banners. What Addison effected in polite literature, Paine performed in the department of infidel sophistry: he brought it down from the schools of a perverted erudition, to the level of the shop-board and the manufactory. He introduced a sort of 'universal suffrage' into the ranks of literature, by which those who could not reason might rail, and thus vote down, by the invectives of popular clamor, what is venerated by the wise as undoubted revelation from Heaven, and loved by the good as the foundation of all that is virtuous in human conduct, and the only sure guide to temporal and eternal felicity.

MISCELLANEOUS.

GERMANY.

[Correspondence of the Southern Religious Telegraph.]

Power which does not emanate from the people must be maintained by military force. The Prussian is eminently a military government. Every man is a soldier. All who do not pursue a liberal course of education have a three years course of training. They live in the barracks, receive pay, (6 cents a day, with clothing and arms) and spend at least five hours every day on the parade ground. For all others the period of training is one year, and they receive no pay. After this period of service has expired, all belong to the standing army of the country, perform military exercises for about a fortnight each year, and are liable to do military duty till, I think, forty-five. The parade ground at Berlin is the constant scene of all the exercises and manœuvres of war. Encampments are made in the summer season where the army is trained for actual service in the field. Soldiers constantly wear their military dress. Students, during their year of military service, continue to find an hour for the prosecution of their studies, and hence the lecture room at a University is generally sprinkled with the red-bordered blue coat of the soldier. Among the crowd in the streets, the military dress is as familiar as the civil; and the sword as common as the walking stick. You are constantly passing sentinels with sword, gun and bayonet, guarding, day and night, the residence of a prince or high dignitary, or a state office, moving back and forward with measured tread, and at the appearance of an officer taking his position and giving the military salutation according to the rank of the passenger. Before the watch-house, which are in different parts of the city, and especially at every gate, stands a double row of bayoneted muskets, which at the first stroke of the drum are in the hands of as many soldiers. Poor soldiers these!—especially when stationed at the gate. As often as an officer of rank appears, or a minister of state, or a member of the royal family, they must be at their post, present arms, and when the honored personage has passed, retire to the watch-room and await the next summons. And is a rational being made for no higher purpose than to present arms to a court lady? Worthy object of his creation!—I have seen a theological student leave his dinner unfinished and go to the parade ground on Sunday—and the royal family as well as the rest of the congregation, return from church through immense masses of troops engaged in military exercises—the same authority prescribes the divine and the military service, and the king attends the one, and inspects the other, on the same holy day.—Companies of soldiers are continually passing through the streets. The city wall and gate are guarded by sentinels and companies. There can be no ingress or egress except at the will and under the inspection of the agent of the king. One feels that he is in the grasp of power, and he sees what an absolute government is.

The censorship of the press is very strict. The proof-sheets of a newspaper are sent to the censor who cancels what he pleases; and if he lets anything pass, which is displeasing to the government, he loses his place. An instance of this occurred during my residence in Berlin. Books undergo the same scrutiny. Politics, with us the theme of so much writing and talking, are a dangerous topic in Prussia, and seldom introduced. What a blank would be left were this the case with us! Hence the political papers are beyond comparison fewer and smaller than ours. Berlin, equal in population to New York, has but one political paper in extensive circulation, and that is tri-weekly and not as large as the Telegraph. There are a few others, but they are quite small. The Prussian papers are literally news-papers—they contain little else.

LICENSE LAWS—NO XII.

To the Editor of the Boston Recorder:

Dear Sir,—From the facts developed in my previous letters, and in the various publications of the day, it is evident that ardent spirit, as a beverage, is not needful or useful. More than 2,000,000 persons, in our own country, and multitudes in other countries do not use it. And as a body, they are in all respects, better, as to health, comfort and usefulness, than when they used it, or than others are who still continue to use it. And these persons are of such vast variety of ages, conditions and employments, as to make it evident, that this would be the case with all persons, should they adopt the same course. It is then fully proved that the drinking of ardent spirit, and the selling of this liquor, to be used as a drink, is neither needful or useful. The evidence is equally strong and conclusive, that it is accordingly hurtful.

1. It greatly increases the pauperism and of course the pecuniary burdens of the community.

2. It greatly increases the number and variety of crimes, and the expenses and other mischiefs which they occasion.

3. It greatly increases the number and severity of diseases; diminishes and often destroys reason; and multiplies the number of premature deaths.

4. It exceedingly deteriorates the morals of the community, and counteracts to a great extent the influence of all means for the intellectual elevation, the moral purity, and the social, civil and religious benefits of men; and is the cause of a great portion of all the sin and misery which afflict society. Of course, the traffic in ardent spirit, to be used as a drink ought never to be licensed: nor ought the community to be left, unprotected by legislation, from the numerous and aggravated evils which this immoral traffic is adapted to bring, and if continued, inevitably will bring upon it. And it is respectfully and earnestly commended to the serious and candid consideration of all, whether those persons who still continue to prosecute it, and thus to injure the community, ought not, in justice, to remunerate that community for the evils which they are instrumental in bringing upon it. And also whether, should those evils be continued, the community are not justly entitled to legislative protection and defence. This defence might be furnished in various ways. It might be done, whenever the community shall call for it, by prohibiting the sale of ardent spirit, to be used as a drink; and especially in all places in which a majority of legal voters, at their annual town meeting, for the choice of town officers, do not vote that the traffic shall be continued. All persons who do not vote for the continuance of this traffic, might be exempted by law from liability to be taxed for any of those expenses which by the increase of pauperism, crimes,,&c, this traffic appears to occasion; and these additional taxes might be assessed upon those who shall from year to year vote for the continuance of the traffic.

All persons, also, who shall continue this traffic might be required to give bonds, in a reasonable amount, to indemnify the community, for the mischiefs which their immoral business shall bring upon it. For instance, should the father of a family after having bought spirit of a man, under its influence fall in the street and break his bones, or in any other way be injured, and he or his family, in consequence, suffer loss, or come upon the town for support; the man who sold him the liquor might be made liable, in damages, for all the expenses which shall accrue in consequence of the mischief. In these or in other ways which may be best adapted to secure the object, the community may be defended; and it is submitted to the candid consideration of all, whether, should the evil be continued, they are not justly entitled to such defence.

Truly Yours, &c. J. Edwards,
Cor. Sec. Am. Temp. Society.

THE GREAT EARTHQUAKE AT LISBON.

[Extract from the Correspondence of the N. York Observer.]

The ruins of the earthquake are visible, in every direction. It occurred on the 1st of November 1755, and fifteen thousand persons were either crushed by the fall of the houses, or swallowed up in the fissures which opened in the earth. The royal family had but just escaped from the palace, when it fell, and throughout the ensuing winter, the whole population of Lisbon lived in huts and tents, in the open fields. The distress of the people was extreme, arising both from the want of the necessaries of life, and also by the desolation caused by hands of robbers, who plundered all that they could find, and then in order to conceal their deeds, set fire to such portions of the city as had escaped the ruin of the earthquake. There has, perhaps, never been a dispensation of Providence, which has excited a more lively sympathy, and called forth more efficient aid from other nations than this. The rents and fissures in some buildings, and the fallen and shattered walls of others, the remains of what was once the palace of Braganza, the present royal family of Portugal, and the lofty ruins of a church, with its roof, its towers and turrets shaken down, while the frame work and its lofty arches still remain, and within its walls are piled up together the bones of those who had fled there for refuge, and perished,—all forcibly impress one, with the power of those natural agents, which the Almighty sometimes commissions to destroy the life of man, and which are subject to him, and to him alone, 'who looketh upon the earth, and it trembleth, who toucheth the hills, and they smoke.'

South Africa. *Huts in Trees.*—Along the base of the mountains is a place called 'Ongorutcie Fountain,' where is a large tree containing seventeen conical huts. These are used as dormitories, being beyond the reach of the lions, which, since the incursion of the Manatees, when so many thousands of persons were massacred, have become very numerous in the neighborhood and destructive to human life. The branches of these trees are supported by forked sticks or poles, and there are three tiers or platforms on which the huts are constructed. The lowest is nine feet from the ground, and holds ten huts; the second, about eight feet high, has three huts; and the upper story, if it may be called so, contains four. The ascent to these is made by notches cut in the supporting poles, and the huts are built with twigs thatched with straw, and will contain two persons conveniently. On a former excursion these travellers visited several deserted villages built in a similar manner between the Moriqua and Leutlecan rivers, as well as in other places. These, however, were erected on stakes instead of trees, about eight feet above the ground, and about forty feet square, larger in some places, and containing about seventy or eighty huts. The inhabitants sit under the shade of these platforms during the day, and retire at night to the huts above.—Steedman's Wanderings in South Africa.

OLD SUNDAY SCHOOL BOOK DEPOSITORY.

BENJ. H. GREENE, 124 Washington st. has on hand, and is constantly receiving all the most interesting Books for Sunday School Libraries, and would be happy to receive orders for the same.

B. H. G. is proprietor and publisher of the following works.

'An offering of Sympathy,' to the afflicted, especially to parents bereaved of their children; being a collection from manuscripts and letters not before published; with an appendix of extracts from various authors.—Second edition with improvements.

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Forms for the Devotional Exercises of Sunday Schools. By a Pastor.

Social Services, for Families and Sunday Schools, with a collection of Hymns for social and private use. By F. W. P. Greenwood.

feb 13 3t

WASHINGTON HARMONY.

THIS day published by B. H. Greene, 124 Washington st.—The second edition of Washington Harmony, a Collection of Sacred Music.

N. B. This work is introduced into many choirs, and has met with very favorable reception.

feb 20 3t

GREENWOOD'S HYMNS.

CHARLES J. HENDEE, (successor to Carter, Hendee & Co) 131 Washington st. continues to publish Greenwood's Collection of Psalms and Hymns, for Christian Worship. The 16th edition of this valuable collection contains about sixty additional Hymns.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book has been used, viz.—King's Chapel, (Rev. F. W. P. Greenwood): Hollis Street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins,) *Boston.*—East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Northboro,' *Mass.*—Walpole, Portsmouth, *N. H.*—Portland, Hallowell, Augusta, Castine, *Maine.*—Hartford, *Conn.*—Brattleborough, *Vt.*—Newport, *R. I.*—Savannah, *Geo.* Buffalo and Oswego *N. Y.*—Richmond *Va.*—and several other places in New England, and the Southern and Western States.

Societies wishing to supply themselves with this book, will be furnished with a copy for examination without charge—and will be supplied with the book on the most favorable terms, by the publisher. 1 6

WORKS IN PRESS.

JAMES MUNROE & Co. have in Press and will shortly publish the following.

Sartor Resartus 1 vol. 12mo.
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Peirces Spherical Trigonometry.
Prometheus of Sophocles. f 20

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Memoirs of Mrs Ellis.
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Corrected Proofs.
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AMERICAN QUARTERLY REVIEW.

AN effort has been made to increase the usefulness, and to expand the reputation, as a literary journal, of this work. For nine years it has been conducted with a steady eye to the developement and nature of our domestic literature, and to the exhibition of American character and sentiment. All native productions, of any importance, that have issued from the press, all questions of national interest, have received the most ample and impartial discussion. The editors may be permitted to say, that some of the ablest pens in the Union have contributed to their Review. Renewed efforts will be made to secure this co-operation. In order to ensure punctuality and energy in the publishing department, arrangements have been made with Mr A. Waldie, whose industry and enterprise are extensively knows. Every effort, indeed, will be made in each department to place the American Quarterly Review on eminent ground.

Terms—The Review is published quarterly, on the first of March, June, September and December, each number containing 250 pages, at $5 per annum.

Subscriptions solicited by the Agent, E. R. BROADERS, 147 Washington st. 16

MOUNT VERNON READER,

Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

Springfield, June 13, 1835.

Dear Sir—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. Calhoun.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

DRAKE AND HALLECK'S POEMS. For sale by E. R. BROADERS, 147 Washington st. f20

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may 9

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Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

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Latin Vulgate Bible, printed in 1529.

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Worcester's Friendly Review, 12mo. 8c		15
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Feb. 27th tf

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—*Also*—

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